The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 45.—WHOLE NUMBER 1190.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, JANUARY 7, 1854. { AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH..........................at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH..........................7 " 5 "
CHURCH OF THE NATIVITY..................9 A. M.
CHURCH OF THE ANNUNCIATION..........9 "
[Sunday services, 10½ A. M. and 3 P. M.
CHURCH OF THE HOLY COMMUNION..........8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
On Saints' Days second service (with offertory for the poor) at 11 A. M.]
ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR, at 8½ A. M.
CHURCH OF THE TRANSFIGURATION..........½ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES..........9 "
CHURCH OF THE HOLY INNOCENTS..........9 "
On Saints' days and other Festivals, second service 11 "
ST. LUKE'S CHURCH, Brooklyn..............8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS..........9 A. M.
ST. MARY'S CHURCH, Brooklyn,............at 4 P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR JANUARY.

8. First Sunday after the Epiphany.
15. Second Sunday after the Epiphany.
22. Third Sunday after the Epiphany.
25. The Conversion of St. PAUL.
29. Fourth Sunday after the Epiphany.

FEBRUARY.

2. The Presentation of CHRIST in the Temple, commonly called the Purification of St. MARY the Virgin.
5. Fifth Sunday after the Epiphany.
12. Septuagesima Sunday: Third Sunday before Lent.
19. Sexagesima Sunday: Second Sunday before Lent.
24. St. MATTHIAS the Apostle.
26. Quinquagesima Sunday: Next Sunday before Lent.

CLERGY OF THE PROTESTANT EPISCOPAL CHURCH
IN THE CITY OF NEW-YORK AND ITS VICINITY.

Onderdonk, D.D., Right Rev. Benjamin T., 106 Franklin street.
Wainwright, D.D., D.C.L., Rt. Rev. Jonathan M., 10 Hubert street.
Anthon, D.D., Rev. Henry, 2d Avenue, corner of Tenth street.
Barton, Rev. J. Graeff, 48 East Twenty-fourth street.
Beach, Rev. Alfred B., Rectory of St. Peter's church, West 20th-st.
Bedell, Rev. George, 61 Tenth street.
Bedell, Rev. Gregory T., corner of Tenth street and Fifth avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Chauncey, Rev. Peter S., Eighty-sixth street, near Hurl Gate.
Clapp, Rev. Caleb, Sixth street, three doors east of Avenue C.
Cook, Rev. Edwin R. T., 98 Twelfth street.
Cook, Rev. Thomas, 276 Houston street.
Cooke, Rev. Samuel, 60 Eleventh street.
Cox, Rev. Richard, 22 East Thirty-eighth street.
Cruse, D.D., Rev. Christian F., General Theological Seminary.
Draper, Rev. George B., 127 McDougal street.
Duffie, Rev. Cornelius R., 151 Lexington avenue.
Eaton, Rev. Theodore A., 55 Morton street.
Eigenbrodt, Rev. William E., 53 Amity street.
Elmendorf, Rev. John J., 109 West 36th-street.
Embury, Rev. Edmund, 34 Harrison street.
Evans, Rev. Benjamin, 172 Broome street.
Fitch, Rev. Augustus, 278 Tenth street.
Frost, Rev. William J., 239 Fourth avenue.
Gallaudet, Rev. Thomas, 22 Third street.
Gardiner, Rev. Charles H., 64 West Thirty-second street.
Geer, Rev. George J., 229 West Twenty-seventh st., near 9th avenue.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benj. I., Gen. Theo. Seminary, Twentieth street.
Halsey, Rev. Charles H., 21 North Moore street.
Hart, Rev. A. Bloomer, 55 Morton street.
Harwood, Rev. Edwin, 44 West Twenty-ninth street.
Hawks, D.D., LL.D., Rev. Francis L., East 21st-st., cor. 4th avenue.
Henry, D.D., Rev. Caleb S., 20 John street.
Higbee, D.D., Rev. Edward Y., 108 Bleecker street.
Hobart, Rev. John H., 46 Laight street, St. John's square.
Hopkins, Rev. John H. Jr., Gen. Theol. Seminary, and 16 John-st.
Houghton, Rev. George H., 9 East Twenty-ninth street.
Howland, Rev. Robert S., 105 Waverley Place.
Hoyt, Rev. Ralph, 2 Little Water street, Five Points.
Hudson, Rev. Henry Norman, 170 Bleecker street.
Irving, Rev. Pierre P., For. Com. Rooms, Bible House, Astor Place.
Jellin, Rev. Hiram, 144 East Twenty-fifth street, near 2d avenue.
Johnson, D.D. Rev. Samuel R., General Theological Seminary.
Jones, Rev. Charles, 8 St. Georges Place, Thirteenth st., near 2d-ave.
Jones, Rev. Lot, 77 Second avenue.
Lamson, Rev. William O., 243 Spring street.
Lawrence, Rev. Francis E., 198 West Twentieth street.
Leonard, Rev. Alexander S., 7 Hubert street.
Little, Rev. Charles S., 86 East Seventeenth street.
Ludlum, Rev. William S., 299 Greenwich street.
Mahan, B.D., Rev. Milo, 307 West Twenty-first street.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 308 Broome street.
Morris, LL.D., Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. William A., cor. Sixth avenue and 20th-st.
Neide, Rev. George L., rectory of St. Marys church, Manhattanville.
Neville, D.D., Rev. Edmund, corner of Thirteenth st. and 7th avenue.
Nichols, Rev. George W., 176 Second avenue.
Nichols, Rev. Samuel, 176 Second avenue.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Peck, Rev. Edward M., General Theological Seminary.
Peters, Rev. Thomas McC., 6mile-stone, Bloomingdale Road.
Pound, Rev. Jesse, 83 Christopher street.
Price, D.D., Rev. Joseph H., 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 125 West Thirteenth street.
Spencer, D.D., Rev. Jesse A., 26 East Twenty-fourth street.
Sterling, Rev. J. C., 23 Greenwich avenue.
Taylor, Rev. Fitch W., U.S.N., 118 Fifth avenue.
Taylor, D.D., Rev. Thomas House, next to Grace church.
Towell, Rev. Thomas, 48 East Twenty-fourth street.
Tracey, Rev. James C., Eighth-avenue, first house south of 49th-st.
Travis, Rev. Robert Jr., 106 Hammond street.
Turner, D.D., Rev. Samuel H., Gen. Theo. Seminary, Twentieth street.
Tuttle, Rev. Isaac H., rectory of St. Lukes church, 477 Hudson street.
Tyng, D.D., Rev. Stephen H., 56 East Sixteenth street.
Verren, Rev. Antoine, 99 Franklin street.
Walton, D.D., Rev. William, 39 West Twenty-second street.
Ward, Rev. Henry D., 38 West Twenty-third street.
Weaver, Rev. Joshua, 57 West Seventeenth street.
Weston, Rev. Sullivan H., 45 Murray street.
Wilson, D.D., LL.D., Rev. Bird, 206 West Twentieth street.

BROOKLYN.

Canfield, Rev. Eli H., 218 Clinton street.
Chase, Rev. Moses B., U.S.N., Kent avenue, above Myrtle.
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., Ryerson street, near Fulton avenue.
Drowne, Rev. T. Stafford, 56 Montague Place.
Guion, Rev. Thomas T., 59 Willoughby street.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson streets.
Labagh, Rev. Isaac P., Summit street, between Hicks and Henry sts.
Lewis, D.D., Rev. William H., next to Church of Holy Trinity.
Peck, Rev. Francis, 147 Duffield street, near Fulton avenue.
Platt, Rev. G. L., 98 Carlton avenue.
Remington, Rev. E. Franklin, Verandah Place, third from Clinton-st.
Sanford, Rev. David P.
Schroeder, D.D., Rev. John F., } 73 Henry street.
Schroeder, Rev. John F. Jun., }
Seymour, Rev. W. Wood, 93 Columbia street.
Shackelford, Rev. John W., Kent avenue, above Myrtle.
Stearns, Rev. John, Hoyt, corner Bergen.
Vinton, D.D., Rev. Francis, 54 Pacific street.
Walker, Rev. Robert J., Cumberland street, near DeKalb avenue.
Webbe, Rev. William T., 172 Sands street, and 49 Chambers-st., N.Y.

WILLIAMSBURGH.

Davis, Rev. Samuel C., 124 South Eighth street.
Guion, Rev. Alvah, 240 South First street.
Haskins, Rev. Samuel M., 1 St. Marks Place.
Reynolds, Rev. Charles, 85 South Ninth street.
Roberts, Rev. Henry F., 72 Union, head of South Second street.
Sayres, Rev. Samuel W., 99 South Fourth street.
Taylor, Rev. Benjamin F., Seventh street, corner of Division avenue.

NEW JERSEY.

Bowden, Rev. James J., Jersey City.
Bruce, Rev. Vandervoort, Park Place, Hoboken.
Camp, D.D., Rev. Norman W., Hoboken.
Gries, Rev. William R., Bergen.
Hanson, Rev. John H., 21 Irving Place, Garden street, Hoboken.
Harriman, Rev. Orlando Jr., 9 Pavonia Place, Jersey City.
Macurdy, Rev. David H., Van Vorst, Jersey City.

☞ It is respectfully requested that information be given at this office of changes proper to be made in the List of Clergy, on or before the *Thursday* in the *week preceding* the *first Saturday in each month.*

SONNET,
On CHARLES LAMB leading his Sister, MARY LAMB, to the Insane Asylum.*

BY THE REV. C. V. LEGRICE.

An angel's wing is waving o'er their head,
While they, the brother and the sister, walk,
Nor dare, as heedless of its fanning, talk
Of woes which are not buried with the dead.
Hand clasped in hand they move; adown their cheek,
From the full heart-spring, tears o'erflowing gush;
Close and more close they clasp, as if to speak
Would wake the sorrows which they seek to hush.
Down to the mansion slow their footsteps bend,
Where blank despair is soothed by mercy's spell,
Pausing a momentary prayer to send,
Ere the cheered sister passes to her cell,
Sure in the hope that yet there will be given
Calm and sweet hours of peace-foretastes of Heaven.

* On one occasion Mr. C. LLOYD met them slowly pacing together a little footpath in Hoxton Fields, both weeping bitterly, and found, on joining them, that they were taking their solemn way to the accustomed Asylum!—*Judge* TALFOURD'S "Final Memorials of CHARLES LAMB."

CHARLES FOX.—As a statesman influencing the destinies of his country, he cannot be compared with the younger PITT; as a man of letters and a philosopher, he has no rank beside EDMUND BURKE; but we regard PITT for his policy, his actions and his power; BURKE we reverence as a man of profound wisdom, though sometimes frantic with passion, as the ideal orator of an assembly of scholars and thinkers; Fox was probably a far greater orator—undoubtedly a more brilliant debater—than either of them, but it is less of the statesman, less of the orator, less even of the politician, that we think and recall Fox as the darling of BROOKS—as the man of pleasure and of fashion—the gay, kindly, reckless, spoiled child of a corrupt society, yet exulting and exuberant with intellectual power, with sympathies for all that is generous and noble except self-restraint and self-denial—a man of the clear vigorous sense, which, warmed by a kind heart and roused by a quick sensibility, forms the staple of the greatest oratory, while it thinks only of saying the thing that needs to be said. It was to these volumes that we looked for an illustration of those charms of temper and character which, united with his brilliant intellectual gifts, gave Fox so entire an ascendency over the men with whom he was intimate. But we confess that, though a prevailing and unbroken good temper characterizes his letters, they do not reveal any more distinctive sources of the fascination traditionally attributed to their writer; and Fox as painted by himself comes out in disappointingly faint colors, and with fewer definite traits of life and habits than we could have been well content to receive of so eminent a man.—*London Spectator.*

A TRAP TO CATCH A POLAR BEAR.—A thick and strong piece of whalebone, about four inches broad, and two feet long, is bent double. While in this state, some pieces of blubber are wrapped around it, and the contrivance placed in the open-air, where a low temperature renders it hard and compact; it is now ready for use. The natives, being armed with bows and arrows, and taking the frozen mass with them, depart in quest of their prey, and, as soon as the animal is seen, one of them deliberately discharges an arrow at it. The bear, feeling the insult, pursues the party, now in full retreat; but, meeting with the frozen blubber, dropped expressly for it, swallows the lump. The chase, the exercise of running, and the natural heat of the inside, soon causes the dissolution of the blubber; the whalebone, thus freed from incumbrance, springs back to its old position, and makes such havoc with the intestines that the beast discontinues the chase and soon dies.

WHO CAN SAY,
The fearful retribution that awaits
The thoughtless tongue, that in detraction takes
Its chief delight; and every baneful lie,
That envy, hatred, malice can invent,
Repeats with eager zeal, as though the truth!
If it be true, that for each idle word
That men shall speak, that they must render up
At the great day of judgment an account,
Much more shall they with fear and trembling stand,
Whose envious whispers blighted the fair fame
Of those too weak to punish or reprove:
These beings are society's chief curse,
And we should shun them, as we'd shun the bite
Of poisonous reptile, or the basalisk eye,
That withers life in all it looks upon.
What noble hearts and beauteous minds have sunk
Into the tomb in darkness and despair,
When Rumor's lightning-tongue hath sear'd their name;
For 'tis the sensitive and gifted mind
That feels most keenly its all-blasting stroke,
Till with hearts broken, and a mind bereft
Of reason, they anticipate the grave,
And weary of a world that proved itself
Unworthy of Divinity, and still
Wages fierce warfare with all things Divine!
"The pure mind will repudiate all thought
Of ill in others, though full well it knows
That sin is man's enduring heritage—
His sure birthright—but to the pure in heart
All things are pure, and of them it is said
That they are blessed, and shall see their GOD!"
—MISS DEBENHAM.

THE CASE OF
THE RT. REV. HENRY U. ONDERDONK, D.D.
(Continued.)

All the communications of Bishop ONDERDONK to the House of Bishops at that session, three in number, will now be given. Although they were written and dated on different days of the same month, it is probable, from what appears in the third letter, that they were all presented to the House by two of its members on the same day. The copies are from the original letters, which are in the archives of the House.

The first was as follows:

PHILADELPHIA, October 4, 1844.

To the House of Bishops:

DEAR BRETHREN: As Bishop of the Diocese of Pensylvania, I lay before you a copy of the Journal of its late Special Convention. It will apprise you, in form, of my expressing to the Standing Committee, on June 5, my desire, in consequence of ill-health, to resign my jurisdiction; of their application to me to summon that Special Convention, to consider the same; of my doing so, and of its meeting on September 5. It will also apprise you of my communicating to that body the narrative, printed in the Journal, which states the origin and progress of my disease, and the principal remedy I used for its relief. That narrative will likewise give you such information as I possess myself, of uncanonical meetings of most of the presbyters of this diocese, at which charges against me were adopted, without any notice whatever to me of such a measure being intended or in progress; and of their becoming *public* criminations before I was allowed to know of their existence; being thus irremediable, without my having an opportunity of denying or explaining them, or lamenting the causes alleged for them, should I believe it proper to do so; from all which courses I was farther debarred, by having no specifications furnished me, as none have been throughout; and the whole has resulted in a wide-spread condemnation, with no scrutiny of the facts. In that narrative, I desired the Convention, if they inclined to accept or refuse my resignation (*i. e,* to consent to my desire to resign, or to withhold their consent) on account of these charges, and not on account of my impaired health alone, to institute such an investigation of them as they might think proper. It of course does not explicitly appear on the Journal, but it was and is *notorious*, that many, probably most of the members of the Convention, did not regard their action in the matter as resting on the cause given for my desire to resign, but on the charges. In proof of this notoriety—if any be required—for the fact is universally known, I may refer to the *Episcopal Recorder*, of September 14 and 28, and the *Southern Churchman*, of September 14, and also to the fact, that my proposal to resign was ratified, without any measure being offered for my future maintenance, and even without a farewell, or the least reciprocation of the friendly regard and prayer contained in the document of June 5, in which my wish to resign was communicated. On this ground was the action on the resignation I had desired. When informed of the probability that such was the feeling, I sent to the Convention a farther communication recalling that desire, which recall was disregarded, and the vote pursued to what was termed an acceptance of my resignation.

This vote comprises two refusals of my request, that the Convention of this diocese would institute any investigation of the charges they saw fit, whether by presentment or otherwise: viz., the examination I besought in my narrative, to precede action on my desire to resign, and that which I again invited in my recall of that desire. I submit, therefore, that I have the right to consider those charges as, in the opinion of the Convention, of no canonical avail. Two such refusals by a body having, at its annual meeting, the canonical power to present me for trial, and hostile to me, as is proved both by notoriety and by their recorded votes; having command, also, through the clerical members, of all that was alleged; and farther, wielding a constant majority of both orders that varied little throughout; two such refusals to investigate, amount to a declaration of the Convention of this diocese—whatever be the opinion of individuals, whether singly or aggregated—that that body has no sufficient cause for such a proceeding. None even of the clerical members, privy to the antecedent transactions, offered a proposition that, at the stated meeting, they should proceed to the examination I had invoked. Nor, I submit, can it be supposed in honor or in morals, that the canon intends that others should act as presenters, when the class first named therein, inimical themselves to the party concerned, including those best informed of the accusations against him, and twice challenged by him, have declined acting. Would not, indeed, the other construction of the canon make it, in such a case, an engine of persecution?

Such a result makes me equitably free. And, hoping that the bishops agree to this result, I rejoice in the opportunity allowed me by my renewed liberty, of declaring to them the deep and painful regret which the spirit of my narrative shows I would have expressed to my clergy, had not their inconsideration precluded a plainer avowal of the sort.

As I had recalled my desire to resign before the Convention acted on it, I farther submit, that, when the vote was taken, there was no "desire to resign," or "proposed resignation" before the Convention; and, that they determined to accept a proposition which did not then exist. I stand, therefore, as if no resignation had been proposed. And it is now my wish to ask of your House an immediate investigation, which I hereby do, declaring also my decision to abide by what you shall determine on as the result of that investigation.

I trust I may add, that I have served the Diocese of Pennsylvania with untiring labor, as far as my strength allowed, for nearly seventeen years; that not a voice or a whisper has ever impeached the honesty or the equity of my administration; and that, when aspersions, to this day secret to me in their origin and particular nature, though public in the whole general scope of their censure, were cast upon me, I tendered to my Convention, in the narrative mentioned, an offering of brotherly meekness, with also a twice-repeated request for an investigation, both which they answered with such a vote as lay in their power, for our final separation.

Your affectionate brother,
H. U. ONDERDONK,
Bishop of the Diocese of Pennsylvania.

The next letter is the letter of acknowledgment or confession, referring to the printed narrative in the Journal of the Special Convention of the Diocese of Pensylvania in September, 1844, giving the details which it is unnecesary to repeat in this place.

PHILADELPHIA, October 8, 1844.

To the House of Bishops:

DEAR BRETHREN: In the narrative I sent to the late Special Convention of this diocese, I stated somewhat in detail the origin and progress of the malady with which I had been afflicted for nearly sixteen years; and also the remedy to which I had resorted for the alleviation of its distressing symptoms. At that Convention came into consideration my desire to resign my episcopal jurisdiction, on account of bodily infirmities; and had it been accepted on the grounds upon which it was tendered, it was entirely consonant with my wishes (in taking leave of a diocese to which I have so long been attached by many interesting relations) to have expressed unreservedly my deep regret that the use of the remedy to which I refer had been the occasion of unfavorable imputations upon my character and upon the Church. At the time of transmitting that narrative, I was but imperfectly aware of the strength and apparent justness of these imputations, and of the extent to which they had been propagated; as, indeed, it usually happens that those who become addicted to this habit, whether as a remedy for disease or otherwise, are among the last to become conscious of its progress and unhappy effects or results. Since the time alluded to, the developments of public sentiment, and the unreserved communications of a few valued friends, aided by farther reflection on the past, have made me most painfully aware that the remedy which I had so freely employed for the mitigation of bodily distress, has been so used as to bring upon me, with too much apparent reason, the charge of excess. In admitting this, however, I must not be understood as countenancing, in the least degree, a thousand scandalous reports which have been freely circulated through the community.

Under all the circumstances of my situation, I now submit myself fully and entirely to the discretion of the House of Bishops. And though, in the course of this affair, I have been compelled to undergo intense suffering of mind, and been held up to so wide though unequitable a public reprobation as renders unavoidable my separation from the diocese, and almost annihilates my prospect of usefulness in any department of the ministry to which more than half my life has been devoted, I put these considerations aside; and, that the bishops may discharge what they think due to the Church and to their own consciences, I request of them such an act of discipline as in their judgment is proper.

In any event, I am ready to unite with the General Convention in suitable measures to dissolve my episcopal jurisdiction over the diocese of Pennsylvania.

Concerning my refraining from the habit referred to, I beg leave to repeat, as stated in my narrative, that, "though under no engagement of any sort, it is my purpose, with Divine assistance, to continue in this course."

Your affectionate brother,
H. U. ONDERDONK,
Bishop of the Diocese of Pennsylvania.

The third and last was the letter of resignation, and was written to apply both the preceding to the canons then recently passed by the General Convention, still in session, and was as follows:

PHILADELPHIA, October 19, 1844.

To the House of Bishops:

DEAR BRETHREN: It is known to you that, under the 32d Canon of 1832, I informed my Council of Advice, on the 5th of last June, of my desire to resign the episcopal jurisdiction of this diocese; and that the said desire was duly communicated to the Special Convention which met in this city on September 5. Of all the proceedings thereon, you are also apprised. That canon being now repealed, and a different one enacted, I address to your body this renewed expression of my wish to resign the episcopal jurisdiction of our Church in Pennsylvania.

The reason I assigned for this desire to my Council of Advice and the Special Convention was, my ill-health. And I have now to state, that the various acts, and measures, and manifestations of feeling, that preceded, accompanied, and have followed my proposed resignation of the diocese, have rendered my separation from it unavoidable to both parties, and to me an event most earnestly longed for. Concerning many of these, I beg leave to refer your House to the Journal of the said Special Convention, including the narrative I sent to that body. For others of them, I refer to the notorious *ex parte* promulgations of evil report for more than a month past.

In conformity with the Canon recently enacted, I hereby request the House of Bishops to accept my resignation of the episcopal jurisdiction of the diocese of Pensylvania.

Previously to the passage of this Canon, I gave in charge to two of the bishops, communications to your House, dated October 4 and October 8; which may as yet not have been delivered. I respectfully request that they be now presented, and, with this document, placed on your Journal; both for such action as you may deem proper, and as evidences of my dutiful regard for the House of Bishops, throughout the period of their session.

Your affectionate brother,
H. U. ONDERDONK,
Bishop of the Diocese of Pennsylvania.

Both subjects being thus before the House for their judicial action, it is necessary to recur to their printed Journal to learn what their proceedings were upon the respective letters.

The matter is for the first time noticed in the Journal of 1844, at the top of page 171, under the date of 21st October, 1844, and the whole of the Journal in regard to either subject will be given, beginning as follows:

The Committee appointed upon the resignation of the Rt. Rev. H. U. ONDERDONK, recommend the adoption of the following resolution:

Whereas, The Rt. Rev. HENRY USTICK ONDERDONK, D.D., Bishop of the Diocese of Pennsylvania, has made known in writing to the House of Bishops his desire to resign his jurisdiction of the said diocese, with the reasons moving him thereto, and has tendered to this House his resignation of the said Diocese, with the reasons moving him thereto; and,

Whereas, This House of Bishops, having made investigation of the facts and circumstances of the case, deem it expedient to accept the said resignation—

Therefore resolved, That the House of Bishops accept the resignation of the episcopal jurisdiction of the diocese of Pennsylvania, made by the Rt. Rev. HENRY USTICK ONDERDONK, D.D., and hereby declare that from and after this twenty-first day of October, in the year of our Lord one thousand eight hundred and forty-four, he is no longer bishop of the said diocese.

And farther resolved, That the foregoing resolution be duly recorded in the Journal of this House, and that information of the same be communicated to the House of Clerical and lay Deputies.

And here, as to this matter, ends the Journal, which we are to presume represents the construction given by the House to that part of Canon IV. of 1844, "of Episcopal Resignations," which requires the House to "cause their *proceedings* to be recorded on this Journal."

As this part of the record has no connection, except in point of time, with that which follows on the subject of his acknowledgment, it calls for but few remarks; but there may be some use in those which follow:—

1. That the record is not an execution of the canon either in the spirit or in the words of it; for the canon requires the *proceedings* to be recorded, and the preamble recites proceedings, of which there is no trace whatever upon the Journal; and the clear purpose and intent of the canon, in giving authority to the House to investigate the whole case, not only the facts and reasons that may be set forth in the application, but any other facts and circumstances bearing upon it, so that the whole subject of the propriety or necessity of such resignation may be placed fully before the House of Bishops, and in requiring the proceedings to be *recorded* in the Journal, was to instruct the Church as to the grounds both of the application and of the acceptance, and to provide, upon the responsibility of the House, a precedent in the law of Episcopal resignations. The Journal, as it is printed, furnishes neither instruction nor precedent. It gives no instruction as to the reasons of Bishop ONDERDONK, nor as to the facts and reasons which governed the House; nor does it show that the reasons which moved Bishop ONDERDONK to request the acceptance of his resignation, were not even disregarded by the House, or that independent and even contrary reasons were not adopted under the investigation of facts and circumstances made by the House.

2. When the canon gave to the House of Bishops authority to investigate the whole case, not only the case presented in writing by the bishop, but any other facts and circumstances bearing upon it, did the House of Bishops interpret the canon to mean, that the House might investigate the facts and circumstances *ex parte*, without notice to the bishop applying, in any way they saw fit, through any medium they might choose to adopt, whether hostile to him or otherwise, and whether by written or verbal statement, without opportunity to him to deny the facts, or to confront the witnesses by evidence? Surely the canon, though it puts no express restriction upon the mode of exercising the authority, must be understood to mean that it shall be exercised in a manner consistent with natural justice and not otherwise; and that as the House of Bishops was in this matter to execute a judicial duty for the party and for the whole Church, that it was to be executed in all parts judicially.

This investigation of facts and circumstances, although it is understood that Bishop ONDERDONK had no notice of it, may have been of the less importance to him by its direct effects, because the House accepted his resignation; but if it was to act over indirectly upon the subject that followed, then its importance must be obvious to every one, and the tendencies of such an *ex parte* investigation every one may imagine. But there is no necessity to pursue these suggestions, because the record of the following case does not require them.

The printed Journal of the House of Bishops, at the close of the part already set forth, proceeds as follows:—

The documents connected with the case of the Rt. Rev. HENRY USTICK ONDERDONK, having been called up, the following preamble and resolution were proposed, considered, and adopted:

Whereas, This House has heard with pain and sorrow of heart, the communication addressed to it by the Rt. Rev. HENRY USTICK ONDERDONK, D.D, in which he acknowledges the habitual use of spirituous liquor as a remedy for disease, to a degree which has been the occasion of unfavorable imputations upon the Church, and brought upon him an evil report among men:

And whereas, This House, as well by the tenor of the communication of the said Rt. Rev. HENRY USTICK ONDERDONK, D.D., as by the investigation of the facts and circumstances of his case, which have now been made, is well assured that the usefulness of the said Rt. Rev. HENRY USTICK ONDERDONK, D.D., in the office and work of the ministry has ceased, and that the reproach and injury, which he has been the means of bringing upon the Church of CHRIST, require the administration of discipline in the premises:

And whereas, The said Rt. Rev. HENRY USTICK ONDERDONK, D.D., has requested of this House such an act of discipline as in the judgment of the said House is proper:

Therefore, Resolved, That the Rt. Rev. HENRY USTICK ONDERDONK, D.D., having made to this House a written acknowledgment of his unworthiness, this House does now determine that he be suspended from his office, and that the Presiding Bishop, in the presence of this House, shall pronounce the following sentence, viz:

SENTENCE.

The Rt. Rev. HENRY USTICK ONDERDONK, D.D., having acknowledged himself the cause of reproach and injury to the Church, and having submitted himself to the judgment of the House of Bishops in General Convention assembled, the said House does hereby adjudge, that the said HENRY USTICK ONDERDONK, Doctor in Divinity, be suspended from all public exercise of the office and functions of the sacred ministry, and, in particular, from all exercise whatever of the office and work of a Bishop in the Church of GOD; and does accordingly so suspend the said HENRY USTICK ONDERDONK, Doctor in Divinity, and declare him suspended from and after this twenty-first day of October, in the year of our Lord one thousand eight hundred and forty-four, from all public exercise of the office and functions of the sacred ministry, and from all exercise whatever of the office and work of a Bishop in the Church of GOD. In the name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

And then the Journal records, that the sentence was pronounced by the Presiding Bishop, in the presence of the bishops; and that, on motion of Bishop DE LANCEY, seconded by Bishop WHITTINGHAM, the first instance in which the Journal records in this connection the name of a single bishop, except Bishop ONDERDONK himself, it was "*Resolved,* That the documents connected with the case of the Right Reverend HENRY USTICK ONDERDONK, D. D., be placed on file." And so ends the printed record.

"Documents connected with the case" are referred to by the Journal as having been called up, but there is no specification of nature, import, or date of any one of them. "Investigation of the facts and circumstances of his case" is spoken of in the Preamble of the Resolution, without statement or intimation when it was made, how it was made, or what were the facts or circumstances obtained, or any one of them. The printed Journal begins on page 171, and ends on page 172, in the words we have transcribed; and we believe there are no others touching these judgments of the House of Bishops, in any other part of the Journal of that House.

And now the whole case of acknowledgment or confession by Bishop ONDERDONK, and of sentence by vote of the House of Bishops without trial, is before the reader. The whole is before him, nothing excepted, the printed narrative in the diocesan Journal being only a more detailed statement of what the letter of 8th October acknowledges in fewer words; and he may proceed to form his own judgment both of the sentence itself, and of its continuance to this day. If there was anything else on the table of the House of Bishops, or even in the personal knowledge of any bishop or bishops sitting in the House, still it was not before the House judicially, or by the authority of the canon, or consistently with the principles of natural justice. This was a case of confession, and of nothing but confession; and the Bishop was sentenced, and could be sentenced, only as a confessing bishop. The reader may, therefore, upon these materials, and with little reference to the rules of law, proceed to form his estimate of the sentence, and of its continuance to this day.

It were vain to discuss the legality or validity of this sentence, with no Court of Error, Appeal, or Review, as the umpire. The General Convention has thought fit to ordain for the trial and correction of bishops, a tribunal that is at the same time primary and final, consisting of all the bishops who are present to form a House of Bishops, or of all the bishops who shall assemble upon notice to form a Court of Bishops, when the House is not in session. It is a legal phenomenon; and if it can produce any fruits but such as it has produced in every instance, discontent, division, and heart-burning, it will belie all human experience.

It were vain to discuss formally the validity of this sentence, in such a state of the great Church Judiciary; but lest it be implied from silence on this point, and from exclusive attention to another view of this subject, that its validity is admitted, it is deemed proper to note the objections to it with as much brevity as possible, and at the same time with the decision, which much reflection upon the subject has given to the opinions of the writer.

Tested by the rules by which common judicial sentences are tried, the sentence is defective for what it does not say; and tested by any rules, however liberal, if they be rules of right reason, it is null and void for what it does say.

1. The ground of the sentence against Bishop ONDERDONK, and the only ground stated in it, is his "having acknowledged himself the cause of reproach and injury to the Church, and having submitted himself to the judgment of the House of Bishops in General Convention assembled." There is no such ground or cause of sentence to be found in Canon IV. of 1844, or in any other canon of the Church. Such an acknowledgment might be made by a bishop who was the cause of reproach and injury to the Church by his ignorance or incompetency, without any moral fault or unworthiness in any particular. It might be made verbally, and not in writing. It might be made to a third person, and not be acknowledged to the House. The deviation from the language of the canon is substantial and remarkable, and cannot be readily explained. It cannot be explained why the House declined saying that the Bishop had made a written acknowledgment to the House, of unworthiness in the particular stated in his letter, to the reproach and injury of the Church, if that was the ground of the sentence. But this the sentence does not say. It states a ground which is uncertain, uncanonical, irresponsive to the Bishop's letter, and substitutes the effect for the cause, in derogation equally of moral and of legal principle.

2. The sentence is an indefinite suspension, without limit of term or time, and without any condition or contingency whatever, by the performance or happening of which it could in any event be determined; and yet it was not a sentence of deposition.

A great deal of canonical learning has been borrowed upon the occasion of another case determined by a Court of Bishops, to prove that an indefinite suspension is a deposition, and therefore valid as such. However this may be, by foreign canon-law, it has been well answered without admitting the foreign law to be so, that our own canons hold a language completely irreconcilable with such a doctrine. And, however this answer may be, whether satisfactory or not, it is irrefragably true in the present instance, that this indefinite suspension is not deposition, because it does not suspend Bishop ONDERDONK from the *private* exercise of the offices and functions of the sacred ministry. It has left him fully competent to the private celebration of marriage, to the private administration of baptism, and of the Holy Eucharist, and to the visitation of the sick, to say nothing of other private exercises of those functions.

The sentence is, therefore, a naked sentence of indefinite suspension without deposition, and therefore without warrant of law either abroad or at home, and void by the principles of true Protestantism as well as of law, from its liability to be abused to purposes of oppression and persecution.

What is specially remarkable is, that until the General Convention interfered in 1847, by enacting a new canon, the House of Bishops was incompetent, even if it had come to a state of unanimous favor to the Bishop, "to loose him and let him go." They had tied their own hands as well as his by the sentence. They had dispossessed themselves of the attribute of mercy.

3. And with equal clearness it is null and void, for inflicting a punishment beyond the warrant of the canon, and contrary to its express provision. The canon authorizes the House, in the case provided, "to determine by vote, whether the said offending and confessing bishop shall be admonished, or suspended *from his office*, or be deposed;" and the sentence suspended him "from all *public* exercise of the offices and functions of *the sacred ministry*, and in particular from all exercise whatsoever of the office and work of a bishop in the Church of GOD." From what does the canon authorize the House to suspend the offending and confessing bishop? From *his office*, neither more nor less. And what was the office spoken of or referred to? The office of bishop, neither more nor less. Where then was the authority obtained to suspend from the offices and functions of the sacred ministry? Cannot they be exercised when the exercise of the office of bishop is suspended? This is a theological question, perhaps; but the authority of the House of Bishops must be regarded as decisive on the point, and their sentence answers the question in the negative; for, in the first place, it describes the offices and functions of the sacred ministry as exercisable separately from the office of bishop; and, in the next place, it does not suspend the bishop from their *private* exercise. If the exercise of them by a bishop is inseparable from the exercise of the office of bishop, then a suspension from the office of bishop, which the canon requires, if there is suspension at all, suspends him from all exercise of the functions, whether public or private; and if the exercise of them by a bishop is separable from the exercise of that office, then suspension from the office of bishop does not touch the exercise of the other offices of the sacred ministry. Canonically, the exercise of the office of bishop is one thing, and the exercise of the other offices and functions of the sacred ministry is another thing; or the exercise of the office of bishop necessarily includes the whole, and suspension from it suspends from *all* exercise of the whole. Either way, the sentence inflicts a punishment which the canon does not authorize, and therefore it is null and void.

This is an objection of the more importance, not only because this form of sentence deprived Bishop ONDERDONK of the means of gaining the bread of his family, by his eminent talents and learning as a preacher, but also from a fact which sheds a very painful doubt over the printed record of the House of Bishops.

It is perfectly well known, notwithstanding the privacy of this judicial proceeding, that seven members of the House of Bishops signed their names to a written protest against the illegality of the sentence on the point just noticed, and presented it to the House for the purpose of being entered on the Journal; and the Journal contains no trace of it, nor of the fact of its having been presented. It would not be respectful to the House to repeat the contemporaneous rumors concerning this transaction. They may have been as false in their imputations upon a part of the House, as other rumors were in regard to Bishop ONDERDONK. They are part of the evils of privacy in judicial transactions.

These questions of defect and nullity of the sentence on its face, are of little significance, compared with another feature of the case, which appears with entire distinctness in the printed Journal of the House, and which has a material bearing upon the sentence in the double aspect of severity and continuance.

PRAYER AND PREACHING.—You must yourselves be men of prayer, or nothing will be done; not men who pray because they are paid to pray, but who pray because they love prayer, knowing it to be the secret of their own spiritual strength; men who seek out opportunities of prayer, who feed their people with prayer according to the directions of the Church. Let not your churches be shut from one Lord's Day to another, wherever it is possible to obtain a few to meet together. Pass not the House of GOD yourselves, when it is open for prayer. Let not your example deter others from prayer. Must I say? (it is dreadful to be obliged to say it) ridicule not those who pray. Even this warning is not wholly needless. Every where daily prayers are the subject of ridicule; but O, what must be the offense of those bound to set an example of "continuing instant in prayer," who set others on to mock at those who pray? When St. PETER and St. JOHN went up to the *daily service*, it was not when, in their Jewish blindness, they doubted of the Resurrection of the LORD, but when they were filled with the HOLY GHOST, sent down from heaven to guide them into all truth. If their example be not a guide to us, it is difficult to see how the New Testament can be a guide at all.

It must not be supposed, however, that I undervalue the preached word, whether it be read (i. e. as Saint PAUL would call it, preached,) or delivered, as we are able, from our own mouth, as the ambassadors of CHRIST.

The Clergy do not know what they lose, when they neglect to prepare themselves aright for the discharge of this very important part of their duties. No knowledge of Latin and Greek, no general orthodoxy, no conscientious visiting from house to house can entirely compensate for slovenly and ill-delivered discourses in public. In the present excited state of men's minds, and generally diffused intelligence, people will not come to hear what is inaudible, or ill-prepared. What is the benefit of a clerical education if it do not enable us to avoid the ordinary faults in reading and delivery which all educated men are taught to shun? Consider, my brethren, what is read. Holy Scripture, a book divinely inspired, yet only a translation aiming, though faithfully, yet imperfectly, to render the force of the original tongue, and you will perceive how easily good reading will serve as a comment on a difficult text, whereas bad reading perplexes and obscures even what is plain. It is extremely unfortunate that, at many of the ordinary schools in the Province, every fault in reading seems to be allowed, if not to be taught, wrong accentuation, incorrect emphasis, slovenly hurrying, mixing up all the little words together in one imperfect sound nasal pronunciation, and a total want of perception of the meaning of the author. It is difficult to overstate the amount of mischief that is thus done by bad reading. A well-educated person, though annoyed and vexed by it, is not the greatest sufferer. The poor feel it the most sensibly, though they say little on the subject. What possible meaning can they attach to many of the Lessons read in the church, taken from the Prophets and Epistles of Saint PAUL, when they hear them indistinctly read and hastily hurried through? I trust therefore that my younger brethren in the Ministry will not take amiss my urgent entreaty not to grow remiss in this respect, to read their Greek Testament diligently before reading the Gospels and Epistles, to study the force of the inspired writer, and even commit to memory what they have to read. How painful it is to hear a clergyman so read the Scriptures as to convey the impression that he does not himself comprehend what he is reading. Yet this impression is conveyed to the mind of many an educated listener by bad readers. And I must entreat your forgiveness for telling you, that in my journeys about the country, I have been sometimes surprised and grieved to find how much better some of the laity read than ourselves. Possibly they may be the exceptions, but they are occasionally to be found.

In respect to the right method of preparing Sermons, you will now have an invaluable advantage in the Cathedral Library. It contains the writings of many of the greatest Divines before and since the Reformation; writings, some of which must be used with caution, and which when wholly sound, are not to be slavishly imitated; but from which you may all learn invaluable lessons on the exegesis of Scripture, the right method of handling a text, on the forcible and experimental application of it to the consciences of the hearers. He who knows not what other men have thought, will never learn to think aright himself, and his pretended originality will degenerate into fustian and bombast. My advice to the younger Clergy, is to analyze some of the best and most powerful Sermons in such writers; such for example as may be found in MASILLON and BOURDALOUE, SAURIN, Bishop TAYLOR, Bishop BULL, WATERLAND, and other Divines of our own Church, not to omit the saintly LEIGHTON, and the judicious HOOKER. Let the thoughts of these great men be so engrafted in your minds as to become your own property, so that when you express sentiments which you owe unconsciously to greater minds than your own, it may be in your own manner, with something sterling of your own added to them, and obtained by your own observation and experience.—*Bishop* MEDLEY'S *Charge.*

BEHOLD that fair young mother, see how soft
And peacefully she smiles, as though her heart,
Reposing in the fulness of its love,
Found perfect rest. Upon her snowy breast
A smiling infant sleeps, her first-born son,
Her virgin love's first dear embodiment.
Her husband sits beside, half-bending, half-
Supported by her chair, o'er which his arm
Is thrown protectingly; with the proud joy
Possession gives, he feels they are his own,
And with fond admiration looks on both.
But now a deeper glance—a warmer love
From his soul rushes to his speaking eyes,
Which rest with rapture on her lovely form:
When with most womanly and blameless art
She takes her infant's hand caressingly
And spreads its dimpled beauty on her cheek,
Which now with deepest blushes is suffused.
But that sweet art to hide its burning glow
Is powerless, and then she quickly stoops
To press his placid forehead with her lips;
But all in vain, for now her trembling limbs
The soft confusion of her heart betrays,
Till overpower'd by love, she's driven to hide
Her glowing face upon her husband's breast,
And on her ready lips she now receives
The burning pressure of his fervent kiss,
Forgetting all, but the absorbing love
With which she'd trusted her young life to him.
—MISS DEBENHAM.

EDUCATION IN INDIA.

DEAR SIR, I am induced to send you a few particulars relative to the progress of education in the Missions of the *Society for the Propagation of the Gospel*, in South India, in the hope that they may be interesting to the readers of your Journal, especially as coming from one who has been engaged as a Missionary in that field for fourteen years.

The *Society for the Propagation of the Gospel* has several excellent establishments in South India, in which sound religious and useful instruction is communicated, and which are all conducted in strict accordance with its principles; but I will only speak of those I am personally acquainted with.

Vediarpooram Seminary.—As the greater part of my ministerial labors were spent in the Tanjore Province, I will refer to some of the educational establishments in the Missions there; and of these the *Vediarpooram Seminary* stands first in order as well as importance. This is an institution in the Tanjore Province for training up catechists and schoolmasters. It was opened in 1844, and has since then been under the care of the Rev. H. BOWER, whose able management, aided by European and native masters, has been greatly blessed in raising it to its present high standard of proficiency, and in rendering it the means of affording valuable assistance to the Missions in that province. Since its commencement, more than two hundred native youths have been admitted to its benefits, about thirty of whom have held scholarships. The number of students at present in this institution is fifty, of whom five are Monckton scholars, and one holds a scholarship founded by our present esteemed Bishop of MADRAS. They are instructed both in English, and in the classical dialect of the Tamul language, with special attention to their theological learning; and are taught the elements of the Latin language, and as much Greek as may enable them to read and understand the New Testament in the original. They also learn a little Sanscrit, and the principles of mathematics. Up to the close of 1852 eleven Monckton, and fifteen other scholars, had been sent out as catechists and schoolmasters, and nine others were employed as private tutors, &c. Six students had been transferred to the Madras Diocesan Institution, one of whom is now a teacher in the Sawyerpooram Seminary, and another a catechist at Secunderabad. One student is engaged as a teacher in the seminary at Vediarpooram, and another was ordained deacon in September 1851, and appointed to the care of the Society's Mission at Bangalore. These are some of the practical benefits conferred by this institution, which, in the estimation of those who are acquainted with its actual working, bids fair to realize the just expectations entertained of its further usefulness and success; and the interest evinced, both by Europeans and natives, at the public examinations held yearly in the common hall of the seminary, plainly shows the importance attached to its efforts to disseminate useful knowledge, as well as to promote true religion. The want of good educational books, maps, and globes, has been a matter of the most frequent complaint; and I am sure the Principal, the Rev. H. BOWER, would be most thankful for any aid that may be afforded him to supply this deficiency, by gifts of such books, &c.

Mission Boarding-Schools.—The youths instructed in this seminary are generally taken from the boarding-schools attached to each Mission in the province, where they are previously taught to read, write, and cypher in English, as well as in the vernacular Tamul, and are instructed in the doctrines of Christianity, and in the elements of grammar, geography, and history, by masters especially selected for this work, under the inspection of the Missionary, who, besides examining the scholars, to ascertain their progress in learning, catechizes them every Sunday, with a view to their improvement in religious knowledge.

Mission Day-Schools.—The boarding-schools, again, are supplied by scholars selected from the day-schools, of which there are several in connexion with each Mission, for the benefit chiefly of the children of Christian parents, members of the congregation. They are instructed in the Church Catechism, and are taught to read the Scriptures, and other religious books, as well as to write and cypher; and the effect of their being thus early instructed in Christian knowledge and right principles, is visible in the improvement of the rising generation, not only in the practice of those duties which they have been taught, but also in their habits, thoughts, and social life.

Female Education.—Another important branch of education to which I would refer, is that established for the benefit of Hindu girls, the daughters of members of our congregations. The degraded condition of the Hindu women may easily be traced to the ignorance in which they are brought up. Their education is supposed to be completed when they have been fully instructed in the menial occupations of domestic life, and have learnt to keep house; and consequently they are unable to exercise any beneficial influence over their household, or to train up their children as they ought. The importance, therefore, of native female education, is at once seen by those desirous to promote the spiritual welfare of the people; and as the establishment of boarding-schools for native girls has been found the most conducive to this end, I will here give a short account of one of these institutions. I commenced a school of this kind in 1845, at Erungalore, a mission station ten miles north of Trichinopoly, which is a town in South India of considerable note, both in Indian history, and in the history of Christian Missions. A few children of the members of my congregations (and some were orphans) were received into this school. They were from six to ten years of age, and their parents or relatives gave an agreement that they would not remove them for six years from the school, leaving them entirely to my care during that period. They could merely spell and repeat the Creed, the Lord's Prayer, and the Ten Commandments, when they were admitted. I appointed a native schoolmistress to instruct them, and as they advanced in learning, and their number increased, I engaged a schoolmaster also. Their improvement in learning was marked, as, from time to time, they underwent an examination. They learnt also to spin thread, to knit, sew, and mark, and took their turn in assisting to cook their own food, and in other household duties. The school became an attraction to the natives around us, and, while they wondered what our object could be in teaching girls to read, and write, and cypher, they were struck with their orderly behavior at school, as well as at church, which they attended daily. Our European friends, who visited us occasionally, expressed their gratification in observing the intelligence evinced by the girls in the replies made by them when questioned on the subjects on which they had been taught. As the natives themselves began to see the advantages of female education, the desire for securing for their daughters a share of its benefits increased, and, had our means permitted, we might have received as large a number of girls from all parts of the district as we could have wished. However, from time to time fresh pupils were admitted, till, in January, 1853, we had twenty-two boarders, which was as much as our funds for this purpose were capable of maintaining.

The object of this institution is to give a plain, useful, and scriptural education to the girls, and to bring them up to habits of order and cleanliness, as well as to instil into their minds those principles which they may be called upon to exercise in after life; and I am thankful to add, that the conduct of the girls who have left the school has been its best recommendation. Their unassuming deportment in the discharge of domestic duties, their conciliating manners towards all, their attention to the means of grace, and their exemplary behavior at church, have gained for them the esteem of every right-minded person, and young men of respectability consider it a privilege to obtain a wife from among those educated in our schools.

Way of aiding.—The expense of boarding and educating a native girl does not exceed 2*l*. 10*s*. per annum, and this includes the cost of clothing and washing also. As these institutions are supported in no small measure by the contributions of ladies interested in the promotion of native female education, and missionary boxes, containing their handy-work, are sent out from this country to India, where the articles are sold for the benefit of these schools; and as it has been suggested to me that some information as to what may be most useful in this way would be acceptable, I annex a list drawn up by Mrs. KOHLHOFF, whose daily care it has been to watch over the interests of the girls' school at Erungalore, and whose experience in the disposal of articles sent out for the benefit of this department of missionary operations leads her to think that the following are likely to meet with a more ready sale, viz.: baby linen, childrens' colored frocks, pinafores, collars, sleeves, habit-shirts, aprons, woolen hoods, woolen socks or shoes, neck-ties, book-marks, pen-wipers, pincushions, and needle-books; and that such articles as knitting-needles and cotton, crochet-needles and crochet cotton, scissors, needles of sizes, wools, and canvas, slates, pencils, quills, thimbles, printed cotton for pockets and work-bags, and emery cushions, would be most needed for the use of the children.

I am, Sir, yours truly, A. KOHLHOFF.
Plymouth, Nov. 10th, 1853.

—*Colonial Church Chronicle.*

CONTENTMENT.—It is in the order of Providence, as we are all aware, that *most* men must end their temporal course pretty much as they began it; nor will the thoughtful repine at this dispensation. Contentment, according to the common adage, is better than riches: and why is it better? Not merely because there can be no happiness without it, but for the sake, also, of its moral dignity. Mankind, we know, are placed on earth to have their hearts and understandings exercised and improved, some in one sphere, and some in another,—to undergo various trials, and to perform divers duties; *that* duty which, in the world's estimation, may seem the least, often being the most important in the eyes of our heavenly FATHER. Well and wisely has it been said:

"GOD doth not need
Either man's work, or His own gifts; who best
Bear His mild yoke, they serve Him best: His state
Is kingly; thousands at His bidding speed
And post o'er land and ocean without rest:
They also serve who only stand and wait."
—WORDSWORTH.

A PEEP AT THE PIXIES.—These tiny elves are said to delight in solitary places, to love pleasant hills and pathless woods, or to disport themselves on the margins of rivers and mountain streams. Of all their amusements dancing forms their chief delight; and this exercise they are said always to practice, like the Druids of old, in a circle or ring. These dainty beings, though represented as of exceeding beauty in their higher order, are nevertheless, in some instances, of strange, uncouth, and fantastic figure and visage; though such natural deformity need give them very little uneasiness, since they are traditionally believed to possess the power of assuming various shapes at will.

Their love of dancing is not unaccompanied with that of music, though it is often of a nature somewhat different to those sounds which human ears are apt to consider harmonious. In Devonshire, that unlucky omen, the cricket's cry, is to them as animating and as well-timed as the piercing notes of the fife, or the dulcet melody of the flute, to mortals. The frogs sing their double-bass, and the screech-owl is to them like an aged and favored minstrel piping in hall. The grasshopper, too, chirps with his merry note in the concert, and the humming-bee plays "his hautboys" to their tripping on the green; as the small stream, on whose banks they hold their sports, seems to share their hilarity, and talks and dances as well as they, in emulation of the revelry, whilst it shows through its crystal waters a gravelly bed as bright as burnished gold, the jewel-house of Pixy-land; or else the pretty stream lies sparkling in the moonbeam, for no hour is so dear to Pixy revels as that in which man sleeps, and the queen of night, who loves not his mortal gaze, becomes a watcher.

It is under the cold light of her beams, or amidst the silent shadows of the dark rocks, where that light never penetrates, that on the moor the elfin king of the Pixy race holds his high court of sovereignty and council. There each Pixy receives his especial charge: some are sent, like the spirit Gathon of Cornwall, to work the will of his master in the mines, to show by sure signs, where lies the richest lode; or sometimes to delude the unfortunate miner, and to mock his toil.

Other Pixies are commissioned on better errands than these; since, nice in their own persons, for they are the avowed enemies of all sluts, they sally forth to see if the maidens do their duty with mop and broom, and if these cares are neglected to give them a good pinching! Many, in this part of the world, are very particular in sweeping their houses before they go to bed, and they will frequently place a basin of water by the chimney nook, to accommodate the Pixies, who are great lovers of water; and sometimes requite the good deed by dropping a piece of money into the basin.

Many a Pixy is sent out on works of mischief to deceive the old nurses and steal away young children, or to do them harm. This is noticed by one of our old English poets, BEN JONSON:—

"Under a cradle I did creep
By day, and, when the childe was asleepe
At night, I suck'd the breath, and rose
And puck'd the nodding nurse by the nose."

The wicked and thievish elves, who are despatched on the dreadful errand of changing children in the cradle, are all said to be squint-eyed. In such cases (so say our gossips in Devon) the Pixies use the stolen child just as the mortal mother may happen to use the changeling dropped in its stead.

Many, also, bent solely on mischief are sent forth to lead poor travelers astray, to deceive them with those false lights called Will-o'-the-wisp, or to guide them a fine dance in trudging home through woods and water, through bogs and quagmires and every peril; or, as Robin Goodfellow says, to

"Mislead night-wanderers, laughing at their harms."

Others, who may be said to content themseves with a practical joke, and who love frolic better than mischief, will merely make sport by blowing out the candles on a sudden, or overturning the cook's pot on the fire. Some Pixies are despatched to frolic or make noises in wells; and the more gentle and kindly race will spin flax and help their favorite damsels to do their work.—MRS. BRAY.

EPIPHANY SELECTIONS.

That Simeon was an Old Man.—We receive it, though not literally and expressly in the story, yet by convenient implication there, and by general tradition from all, that Simeon was now come to a great age, a very old man; for so St. Augustine argues, that God raised up two witnesses for Christ in the temple, one of each sex, and both of much reverence for age; Anna, whose age is expressed, and Simeon, who is recommended in the same respect. So then we accept him, a person of a reverend age. Even in nature, age was the centre of reverence; the channel, the valley, to which all reverence flowed. Temporal jurisdiction, and spiritual jurisdiction, the magistracy, and the priesthood, were appropriated to the eldest; almost in all vulgar languages, the name of a lord or magistrate hath no other derivation than so, an elder; *senior noster* is a word that passes freely through the authors of the middle ages, for our lord or our king; and the same derivation hath the name of a priest, in a holy language, *presbyter*, an elder. So evermore, in the course of the Scripture, all counsel and all government is placed in the elders; and all the service of God is expressed so, even in heaven too, by the four-and-twenty elders. Thy Creator will be remembered in the days of thy youth; but God hath had longer experience of that man, and longer conversation with that man, who is come to a holy age. That wise king, who could carry nothing to a higher pitch in any comparison than to a crown, says,—"Age is a crown of glory, when it is found in the ways of the righteous;" except in the ways of righteousness, no blessing is a blessing; and in the ways of righteousness, wealth may be a crown of our labors, and health may be a crown of our temperance, but age is the crown of glory, of reverence. That crown, the crown of reverence, the Lord, the righteous Judge, hath reserved to that day, the day of our age, because our age is the seal of our constancy and perseverance. In this blessed age, Simeon was thus dignified, admitted to this Epiphany, this manifestation of Christ; and to be admitted to thy Epiphany, and manifestation of Christ in the Sacrament, thou must put off the young man, and put on the old. God, to whose table thou art called, is represented as "the Ancient of days;" and His guests must be of mortified affections; he must be crucified to the world, that will receive Him that was crucified for the world; the lusts of youth, the voluptuousness of youth, the revengefulness of youth, must have a holy damp and a religious stupidity shed upon them, that come thither. Nay, it is not enough to be suddenly old, to have sad and mortified thoughts then; no, nor to be suddenly dead, to renounce the world then, that hour, that morning; but you should have been dead three days, as Lazarus; you should have passed an examination, an accusation, a condemnation of yourselves, divers days before you came to that table. God was most glorfiied in the raising of Lazarus, when he was long dead and putrefied. God is most glorified in giving a resurrection to him that hath been longest dead, that is, longest in the contemplation of his own sinful and spiritual putrefaction.—Donne.

That Simeon was a Priest.—Accepting him in that quality, a priest, we consider, that as the king takes it worse in his household servants, than in his subjects at large, if they go out of his ways; so they who dwell in God's house, whose livelihood grows out of the revenue of His Church, and whose service lies within the walls of His Church, are most inexcusable, if they have not a continual Epiphany, a continual manifestation of Christ. All men should look towards God, but the priest should never look off from God; and in the Sacrament every man is a priest. I had rather that were not said, which yet a very reverend divine says, that this Simeon might be some ordinary common man, that was come into the temple at that time when Christ was brought. He who is of another subdivision collects piously, that God chose extraordinary men to give testimony of His Son; Nicodemus, a great magistrate, Gamaliel, a great doctor, Jairus, a ruler in the synagogue, and this Simeon, in probability pregnant enough, a priest. But was that any great addition to him, if he were so? For holiness, certainly it was; but for outward dignity and respect, it was so, too, amongst them. Every nation hath some particular way of ennobling, and some particular evidence and declaration of nobility; arms for a great part is that in Spain, and merchandize in some states in Italy, and learning in France, where, besides the very many preferments by the Church, in which some other nation may be equal to them, there are more preferments by other ways of learning, especially of judicature, than in any other nation. All nations, says Josephus, had some peculiar way; and amongst the Jews, says he, priesthood was that way; a priest was, even for civil privileges, a gentleman. Therefore hath the Apostle, not knighted nor ennobled, but crowned every good soul with the style, that "they are a royal priesthood." To be royal without priesthood seemed to him not dignity enough. Consider, then, that to come to the communion table is to take orders. Every man should come to that altar as holy as a priest, for there he is a priest; and no man is truly a priest, which is anything else besides a priest; that is, that entangles himself in any other business, so as that it hinders his function in his priesthood. No man comes to the Sacrament well, that is sorry he is there; that is, whom the penalty of the law, the observation of neighbors, or any collateral respect, brings thither. There thou art a priest, though thou beest but a layman at home; and then, no man that hath taken orders can deprive himself or divest his orders when he will; thou art bound to continue in the same holiness after, in which thou presented thyself at that table. As the sails of a ship, when they are spread and swolen, and the way that the ship makes, shows me the wind, where it is, though the wind itself be an invisible thing; so thy actions tomorrow, and the life that thou leadest all the year, will show me with what mind thou camest to the Sacrament to-day, though only God, and not I can see thy mind. Live in the remembrance that thou wast a priest to-day; for no man hath received Christ, that hath not sacrificed himself; and live as though thou wert a priest still; and then I say, with Sidonius Apollinaris, I had rather have one man that lives as a priest should do, than a hundred priests that live not so. A worthy receiver shall rise in judgment against an unworthy giver; Christ shall be the sacrifice still, and thou the priest, that camest but to receive, because thou hast sacrificed thyself; and he the Judas that pretended to be the priest, because he hath betrayed Christ to himself, and, as much as lay in him, evacuated the Sacrament, and made it of none effect to thee.—Donne.

The Waiting of Simeon.—Simeon had informed himself out of Daniel and the other prophets, that the time of the Messiah's coming was near; as Daniel had informed himself out of Jeremiah and the other prophets, that the time of the deliverance from Babylon was near. Both waited patiently, and yet both prayed for the accelerating of that which they waited for; Daniel for the deliverance, Simeon for the Epiphany. Those consist well enough, patiently to attend God's time, and yet earnestly to solicit the hastening of that time; for that time is God's time, to which our prayers have brought God. That prophet, who says,—"Woe unto him that striveth with his maker," that is, that presses God before His time, says also, for all that,—"O! that Thou wouldest rend the heavens, and come down." When thou comest to this seal of thy peace, the Sacrament, pray that God will give thee that light, that may direct and establish thee in necessary and fundamental things; that is, the light of faith to see that the body and blood of Christ is applied to thee in that action; but for the manner how the body and blood of Christ is there, wait His leisure, if He have not yet manifested that to thee. Grieve not at that, wonder not at that, press not for that; for He hath not manifested that, not the way, not the manner of His presence in the Sacrament, to the Church. A peremptory prejudice upon other men's opinions, that no opinion but thine can be true in the doctrine of the Sacrament, and an uncharitable condemning of other men, or other Churches, that may be of another persuasion than thou art in the matter of the Sacrament, may frustrate and disappoint thee of all that benefit, which thou mightest have by an humble receiving thereof, if thou wouldest exercise thy faith only here, and leave thy passion at home, and refer thy reason and disputation to the school.

He waited, says the story, and he waited for the consolation of Israel. It is not an appropriating of hopes, or possession of those hopes, to himself, but a charitable desire of a communication of this consolation upon all the Israel of God. Therefore is the Sacrament a communion; therefore is the Church, which is built of us, "built of lively stones;" and in such buildings every stone is supported by another, and supports another. As thou wouldest be well interpreted by others, interpret others well; and as, when thou comest to heaven, the joy and the glory of every soul shall be thy glory and thy joy; so, when thou comest to the porch of the triumphant Church, the door of heaven, the communion table, desire that that joy, which thou feelest in thy soul then, may then be communicated to every communicant there.—Donne.

The Sacramental Epiphany.—Since Christ forbore not to say, "This is My body," when He gave the sign of His body; why should we forbear to say of that bread, "This is Christ's body," which is the Sacrament of His body? You would have said, at noon, this light is the sun; and you will say now, this light is the candle: that light was not the sun, this light is not the candle; but it is that portion of air which the sun did then, and which the candle doth now, enlighten. We say the Sacramental bread is the body of Christ, because God hath shed His ordinance upon it, and made it of another nature in the use, though not in the substance. As they that deny the body of Christ to be in the Sacrament, lose their footing in departing from their ground, the express Scriptures, so they that will assign a particular manner how that body is there, have no footing, no ground at all, no Scripture to anchor upon: and so the Roman Church had catched a *trans*, and others a *con*, and a *sub*, and an *in*, and varied their poetry into a transubstantiation, and a consubstantiation, and the rest; and rhymed themselves beyond reason into absurdities and heresies, and by a young figure of *similiter cadens*, they are fallen alike into error, though the errors that they are fallen into be not of a like nature nor danger. We offer to go no further than according to His word: in the Sacrament our eyes see His salvation, according to that, so far as that hath manifested unto us; and in that light we depart in peace, without scruple in our own, without offense to other men's, consciences.—Donne.

The Wise Men's Dream.—But now the task of these visitors from far being accomplished, and their homage paid, the wicked king shall not be permitted to weave them and their devotedness to the Lord into the dark woof of the treachery which he meditates. They are "warned of God in a dream that they should not return unto Herod." We may well conceive in all dreams more or less of a natural predisposition, so to speak, on the part of the dreamer. The thoughts and sights of the day are the stuff out of which the visions of the night are woven; and this would be so in the case of divine dreams and visions equally as in that of others. Peter is hungry, and to that hunger of his, itself probably more than natural, God is pleased to link on the vision of the sheet full of all manner of objects for the satisfying of his desire. That hunger is used as the first motive for the further teaching which the Apostle shall afterwards receive. It was on the anniversary of the day on which Jerusalem was smitten, when, therefore, the prophet's thoughts must needs have been dwelling on the great desolations of that earthly city, that the glorious vision of the heavenly Jerusalem was vouchsafed to him. Nebuchadnezzar's proud dream of empire, prophetic as it was, yet was in some sort only a prolongation of his waking thoughts. Perhaps it was thus also with these wise men. Their interview with the tyrant grown gray in wickedness and crime, may have inspired them only with distrust and fear. The tiger may not have been able effectually to hide his claws. The simpler they were, the more sure, if not to see through his cunning device, yet to have a feeling and instinct of his falseness; "for to be innocent is nature's wisdom." In such a suspicion and fear they may have left his presence, and may thus have had a certain predisposition for the divine revelation which was vouchsafed to them now. But be that as it might, they had this warning of God in a dream, that they should not return to Herod, nor assist him in that act of worship toward the royal Child which he meditated. In obedience to the heavenly monition, "they departed into their own country another way"—a circumstance which has not been left without its mystical and allegorical application. All, it has been said, who, like these wise men, have seen Christ, have been admitted into His presence and worshipped Him, will, after that glorious manifestation of Him in their souls, walk in quite another way from that which hitherto they have been treading. Here we lose sight of these mysterious visitors of the cradle of our Lord, whom, however, the legends of a later day fondly pursued to their own land, out of a sense which in itself was indeed a true one, that their lives could not henceforth have been common ones, that this coming of theirs which has so great and so lasting a significance for us, must needs have had more than a passing significance for themselves.—Trench.

COMMUNICATIONS.

For The Churchman.

OUR SAVIOUR.

On Sunday last the Church celebrated her festival in memory of the circumcision of our Lord Jesus Christ, one of those meritorious acts of obedience and suffering, which she pleads in her Litany as grounds for hope of mercy from our God; and in which she sets forth Christ, in His *incarnation*, as the Great Deliverer. It was then that His precious blood was first shed for us; and then that the name of Jesus, that is, Saviour, was given Him in the appointed sacrament of the Church. Of this name, when reflecting on the great and good character, in the possession of which the Messiah was its fit Subject, and the stupendous mystery, and exalted nature, of the great scheme and work to which it referred, St. Paul thus speaks:—"Wherefore God also hath highly exalted Him, and hath given Him a Name which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Very consonant to the feelings of a devout christian is the lowly reverence which catholic usage pays to this adorable name when recited in the formal profession of our faith.*

Jesus is our Saviour from ignorance, from sin, and from eternal death.

The miserable guidance of mere human reason in religious and moral principles and practice, leading men farther and still farther astray from the purity of primeval revelation; and involving them in every extravagance of folly, superstition, and idolatry, and in the most revolting indulgence of the native corruption of the human heart—as is clearly shown by history and observation respecting nations and communities where the Bible does not hinder the full testing of what can be done without it—evinces the necessity of that blessed volume, wherein is comprised the religion of Jesus Christ. From this, and this alone, springs light sufficient to give satisfactory and useful knowledge of God, and of the requisitions of true religion and morality.

The perplexing doubts, or at best feeble and cheerless hopes, of a future state—hopes indeed which found their strongest hold on the human mind in connection with objects prized only by the carnal and corruptly selfish heart—which, without a knowledge of revelation, have ever been the lot of man, give farther proof of our obligations to the religion of Jesus, which saves us from ignorance on this head, so essential to comfort under the afflictions, and to true enjoyment of the blessings, of life.

When God created man, and endowed him with intellect, and with capacities and powers of reason for its due improvement, he left him not to *them* for the discovery of religious faith and duty. He imparted a knowledge of these by immediate instruction from Himself. When man had, by sin, incurred the loss of all his privileges and perfections, and the execution upon him of threatened punishment, and the second Person in the Godhead had interposed as Mediator between God and him, he was again blessed with the grace of God, restoring him to moral agency, and enabling him to improve the gift to his spiritual and eternal good; and became again the subject of teaching by divine revelation. Unhappily, he abused his moral powers by withholding them from those ways of virtue and piety for which grace was given him, and walking in ways of irreligion and sin. Thus separated from God's teaching, a large portion of the race manifested the insufficiency of any resources within themselves, by their perversions and corruptions of divine revelation, and the addition thereto of monstrous abuses of the religious principle, and departures from moral purity. Still God, from age to age, made, Himself directly, assuming visible form, and adopting audible speech, and by angelic agents and inspired prophets, communications of His will, and of the truths which He would have men embrace. These at length began to be written, and so continued, from time to time, until they composed the Holy Scriptures as possessed by the Israelitish Church, that is, the Old Testament of the Christian Bible. By these Jewish Scriptures, a remedy was provided for man's natural want of divine guidance—partial indeed, but such as infinite wisdom deemed proper and sufficient, under that righteous dealing which measures award according to opportunities and accessible means.

Much, however, was still left to be revealed. When He came, of Whom Moses in the law, and the prophets did write, as One Who should bring in a higher and better order of things, every defect was remedied, and a full, clear, and sufficient revelation vouchsafed. It gives such views of God, and of His dispensations towards men, as are every way adapted to comfort the penitent, and cheer the faithful. It gives a system of religious and moral principles and duty, more conducive to reasonable and satisfactory conceptions of the Deity, in fuller accordance with human nature, and more promotive of individual and social happiness, than any other that the world ever had; requiring principles and measures of obedience, presenting sanctions to enforce it, and revealing means for its performance, which mark its perfection as a religious and moral system; and opening to view an eternal state, in the rewards and punishments of which the mercy and justice of God, however apparently imperfect and partial here, will be found to be marked by glorious perfection; in which will be seen the true and righteous issue of the use we make of our means of religious and moral knowledge and duty; and in which the afflicted may hope for everlasting comfort, the oppressed for rescue, the suffering for a happy refuge, and the weary for unending rest.

Jesus saves us from the ignorance which would shut out such blessings. Wretched is their folly, and great their guilt, who do not thankfully receive and acknowledge Him, and gladly walk in that light of faith and duty which He mercifully provides. To what other teacher can men go for what it is most essential for them to know and do if they would serve God aright, do their duty to their fellow men, cherish the true dignity of their nature, and be easy and happy in their consciences? Mere intellectual resources could never be more fairly tested than in some of the heathen nations of antiquity; and yet never, except where revelation was and is known, have the disciples of natural religion risen above pagan idolatry and superstition.

The gradual measure in which revelation was imparted, and the delay in bringing it to its fulness, were wise, inasmuch as they gave ample opportunity for testing what could be done without it. The important fact—a fact which no true philosopher and conscientious reasoner, in his searches for truth as illustrated by the history of man, can overlook or lightly regard—that through the instrumentality of a few men, possessing no worldly advantages, and in the face of every species of opposition, a system of religion and morals was established, such as philosophers had for ages sought in vain, should carry grateful conviction to our hearts of the debt of gratitude we owe to Him in Whose name these men taught and acted, Who gave them their authority, furnished them for their work, and sustained them by His power.

To little purpose, however, were we rescued from ignorance, if there were not a farther act of grace in favor of a nature so feeble, corrupt, and prone to sin; and of individuals, every one of whom must feel that he is a misserable sinner, utterly shut out, if he had his own deserts, from all hope of divine mercy and favor. There has been that farther act of grace. Jesus is our Saviour from *sin*, by procuring pardon for its past, and grace to avoid its future, commission and influence.

Though Man, He was also very God, and therefore free from obligation to obedience in any quarter. As Man, He perfectly obeyed the law of God. His obedience was, of course, entirely meritorious. It deserved reward. The reward could not be needed by Himself. It was an interest of right, and of infinite value, in the divine grace and favor; to be transferred by Him to whom He will. Thus it becomes a claim to that grace and favor, given by Him to His faithful people. To enable them to profit by this stupendous act of mercy, He offered in His own person, an atoning sacrifice to God as the propitiation for their sins. This reconciles God's mercy with His justice, vindicates the majesty and claims of His laws, and renders the "perfect remission and forgiveness" of the sins of the penitent and believing, consistent with the perfect righteousness of His government. True faith in this atonement, manifesting its life and truth by the obedience of love, is the divinely appointed condition on which pardon, through the atonement, will be extended to the Christian, and his sins be done away in Christ. The grace purchased by the Redeemer, enables the Christian, duly seeking and improving it, to have this true and living faith; and, being made the subject of pardon, to walk in newness of life, in those commandments and ordinances of the Lord, which He has promised to bless as means and conditions of daily increase more and more in Holy Spirit—His gracious influences on the heart, and His fruits in the character and life.

To perfect obedience, indeed, no one can expect to attain in this world. But if we faithfully apply to the means of knowing, and of grace for performing, duty; if we constantly strive against sin both of omission and commission, with reference not only to actions, but to words, and to thoughts, dispositions, affections, tempers, and passions; if we are truly penitent and deeply humbled for our lapses, failures, and imperfections; and keep our hearts true to the principles and spirit of gospel faith; the mercy obtained by Christ will secure our pardon, will justify us freely, will minister grace for increased earnestness and sincerity in duty, and give us part in the great salvation which He purchased.

And this in rescue from the *everlasting death* which would otherwise be our portion. From this Jesus saves us.

Eternity, for which we are all created, is designed by Providence for the ultimate and perfective display of His goodness and justice. Happiness commensurate with it is promised, and misery threatened, as the reward of faithfulness or unfaithfulness to Him.

Surely no seriously reflecting man can think of the claims of an infinitely pure, just, and holy God, and then direct his honest and impartial scrutiny into his own heart and life, without the settled conviction that he deserves punishment at the hands of his Heavenly Father—even all that punishment which wilful and deliberate sin merits from the infinitely pure and holy God of Whose law sin is the transgression; that he is totally unfit to dwell in the presence of that God; and therefore, that eternal banishment from that presence, with all the miseries which the word of God declares to be inseparable from that outcast state, even the horror represented in Scripture as *eternal death*, is his just portion.

From this awful doom Jesus saves all who will accept His salvation. Faith in His atonement, showing its vitality and sincerity in a truly obedient heart and life, is the acceptance which He requires. All who have it will—not of its inherent efficacy, or because of any merit which it has, but solely of His good pleasure—be delivered from the bitter pains of eternal death, and exalted to everlasting life.

Great, truly, are the things which Jesus our Saviour has done for us. Proportionably great will be our guilt, if we cause them to have been done in vain, by neglecting the salvation He offers, and wilfully continuing in ignorance (or, which is worse, not profitting by the knowledge we have of God and our duty), in sin, and in exposure to eternal death.

Christian reader: How stand you in relation to Him Who came to be your Saviour? Never can this question be more seasonable than when you have just terminated one, and commenced another, of the years of your probation. If it cannot now be answered in a way favorable to your christian character and hopes, ten thousand warnings in the year just closed speak the awful uncertainty that it ever will. O be persuaded that "*now* is the accepted time: *now* is the day of salvation": even the nearest futurity is entirely beyond your control. You know the danger of having the things belonging to your peace suddenly and forever hidden from your eyes. If you are not now in a state of true and faithful devotion to your Saviour, immediate repentance and reformation is the only ground of hope that your eternity will be crowned with His blessing.

B. T. O.

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* The following is the rule of the Church of England on this subject, as laid down in her eighteenth Canon: "When, in time of divine service, the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed; testifying by these outward ceremonies and gestures, their inward humility, christian resolution, and due acknowledgment that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world, in Whom alone all the mercies, graces, and promises of God to mankind, for this life, and the life to come, are fully and wholly comprised." There is no such requisition in the American Church. In usage, however, with very slight exception, the rule has continued to be observed as far as the Creeds are concerned. And certainly the custom is peculiarly proper in the solemn and formal declaration of our christian belief; when it is meet and right that, in distinction from those who take other views of Jesus Christ God's only Son our Lord, we manifest our belief that He is One to be adored as God. If it be objected that this is making the Son superior to the Father; it may be answered that this is attributing to it a view of God which is nowhere, never was, and in all human probability never will be, taken. It is contrary to fact to suppose that any body means this. It is contrary to common sense to suppose that the custom can thus be understood. The objection arrays itself against nothing. The personality and divinity of Christ, is the test-point of the true doctrine of God. None deny these attributes of the Father. None—or none worth mentioning—who own them of the Son, deny them of the Holy Ghost. It is to the glory of both God the Father and God the Holy Ghost, that we thus manifest "due acknowledgment" that the Son is God.

THE CHURCHMAN.

NEW YORK, JANUARY 7, 1854.

☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.
No communication may rely on being attended to, unless authenticated by the name and address of the writer.

We beg to remind our subscribers that our terms of subscription are in advance, and therefore we must regard those as being in arrear who have not made their payments in accordance therewith. We have furnished bills in most cases, and those who have not already received them will do so (D. V.) during the current month. If they would remember that their subscriptions fall due at the commencement and not at the termination of the year, and that we never send out a bill before the amount thereof is due, they would save us the disagreeable necessity of so frequently demanding payment in advance. tf

THE ENGLISH REFORMERS.

The return of Christmas and New Year's has had the effect, we scarce know why, of engaging our thoughts afresh upon that great event in modern times, which has written and is writing its history all over our globe, wherever Anglo-Saxon enterprise can penetrate and prepare the way. There is indeed no exhausting the significance of that event: there is much in it which the best of us may still learn, and still be the wiser for learning: its interest, too, is commensurate with its meaning; so that "age cannot wither it, nor custom stale its infinite variety." There is therefore small likelihood or possibility of our pondering it too deeply, and knowing it too well. To trace it in its rise and progress, to grasp and comprehend it in its spirit, its principles, and its processes, to understand from what causes, by what methods, and to what ends, it proceeded, would carry us far inwards towards the springs of human history, and seat the mind fast by the fountain-head of those operative truths, the issues whereof make up the life and measure of things. And to any thing like a knowledge or just estimate of the event, there needs, of course, a survey, at once comprehensive and minute, of the characters of its authors, or rather instruments; how the thing stood in their minds, and how their minds stood towards the thing; what were their motives and purposes in the undertaking; what they had in thought to do, and why; whether and how far themselves were intelligent of the full scope and import of their work; whether and how far they were the unwitting and unconscious organs and instruments of that Power who, in working His will upon earth, often uses His creatures against or beyond their will.

The greatness of the Reformation in itself, and especially its importance to us whose life is so interwoven with, so almost spun and woven out of, its consequences, will, it is hoped, be deemed a sufficient apology for moving it at this time, or rather for continuing the movement which we made of it last week. Of course, in this place, we can but flutter about the outskirts of the event, noting or gathering up, here and there, a thread of its fringes and borders; and seeing barely enough of the thing, to know and to make appear, that we are but touching on its surface and confines.

One of the causes which have set our thoughts upon the subject at this time, was the reading, a few days since, in a book lately put forth by the the Rev. Dr. Stone, entitled "The Contrast; or the Evangelical and Tractarian Systems, Compared in their Structure and Tendencies." We say, reading *in* it; for nothing, it seems to us, but the most inveterate theological rancor could induce any one, be he Tractarian or what not, to read through such a mass of frozen bigotry and intense dialectical conceit. Taking this as a specimen, the Rev. Author's style of writing is hard, dry, cold, and stiff, in the last degree. His mind seems to spend itself altogether in violence and pounding; its course is little else than one perpetual spasm of emphasis and stress. There is not a particle of sweetness or geniality about him, any more than there is in a withered crab-apple. And he has an occasional conglomeration of figures and metaphors, just such as demonstrates the utter absence of every thing that can by any courtesy of speech be termed vitality of mind. That his faculties should work in the development and embodiment of an idea, is no more possible, than that a furnace-cinder should sprout up and bring forth blossoms and fruit. This, however, by the way.

Turning over the leaves of his book, we chanced upon a passage where he affirms Tractarianism to be in essence and substance identical with Romanism; insomuch that, if the former were to pass through all the same times, to stand in all the same circumstances, and undergo all the same influences, it would naturally grow forth and develop into the Romish system. On this point, we have no objection to receiving his statement as true; for surely all must see that it is utterly fatal to his cause. It is neither more nor less than virtually affirming what he calls Tractarianism to be the true original institution of Christianity itself. For has not Christianity *in fact* developed into Romanism? or is it to be supposed that the Papal system could have grown up and kept its hold so long, but that it had in the original institution a ground and principle of truth? For it can never be properly said that falsehood is abused; the very use of this, as of all other forms of evil, being itself an abuse. It is only of that which in itself is true and good, and is meant to be used, that abuse can be rightly predicated. Romanism is one vast, wide-spread, deep-rooted abuse of true Christian doctrine; and none the less an abuse, that it has been superinduced gradually and naturally from the times, circumstances, and influences which that doctrine had to pass through. This may be well enough taken as inferring that the Romish system contains the real substance and essence of the original institution; but so overlaid and incrusted with the abuses of time and traditionary accretions as to be perverted from its true end, and incapable of its proper work. Nor is there any danger in granting that those abuses and accretions are themselves the natural issues and offspring of that to which they adhere; or rather they are the natural growth and generation of the original principle acting in combination with the influences and circumstances in question. For what is Romanism but a gigantic and frightful excrescence, eating up the vigor and putting out the eye of Christianity? And are not all excrescences outgrowths from the body, however much they may deform and disfigure that body, and even though, unless removed, they should in the end strangle its life?

On the other hand, it may be safely affirmed, that from the Calvinism of Dr. Stone, the Romish system could not by any possible abuse or course of abuses be generated. If put through all the same times, circumstances, and influences, it would come, not indeed to Romanism, nor anything like it, but simply to nothing. This is clear enough from so much of its development as hath already taken place. And one of the main differences between Calvinism and Romanism is, that the former *developes* into idfidelity, whereas the latter *reacts* into it. Dr. Stone therefore cannot be more forward to affirm that Tractarianism is, than we are willing to grant that Calvanism is *not*, in substance and essence identical with Romanism. That Calvinism cannot by any possibility be, as Christianity unquestionably has been, abused into Romanism, will prove, we suspect, as hard a crust for Dr. Stone, as any he will be able to prepare for those whom he calls Tractarians. And here we leave him and his book for the present, hoping to make them the subject of further consideration at some future time.

To take away such abuses and accretions as we have been speaking of, and thus restore the institution to its original clearness, vigor, and efficiency, this is the proper aim and method of all true ecclesiastical reformation. In this way we get rid of overlayings and incumbrances, the supervenings of time and circumstance, and come upon that which is permanent and indestructible. Whatsoever is of the substance and essence of the thing is thus made to stand forth, clear, free, and operative; while the adventitious matter is subject to the gnawings and wastings of that time in whose bowels it took its origin.

Which brings us far on our way towards the real method and process of the English Reformation. That great work proceeded from first to last on the ground that Romanism was an abuse, and as such had a root, a basis and principle of truth. From this it would needs follow that reformation was to be sought, not by extirpation, not by any root-and-branch proceeding, but by cutting off of excrescences, by clearing away of clogs and obstructions; to the end that, those things being removed which were stifling and devouring the life, that life might return to its natural and proper action. This firm and steady recognition of the Romanish system as an abuse, an overgrowth of disease and corruption engendered in the womb of time and circumstance,—this was the very law, the moving and regulating principle of the English Reformers' work. Therefore it is, that during and ever since their time, but especially in this our day, they have been continually assailed with about equal fierceness from opposite sides; the one alleging that they did too much, the other that they did not do enough; those insisting on keeping up the abuse, these on rooting out the thing abused. The truth probably is, that their main strength and safeguard lay in the fact that they were not less fearful of doing too much, than of doing too little; that they were as careful and studious to keep the thing abused, as to get rid of the abuse. This it is that gave law and form to their proceedings. Hence the permanence and stability that mark the results of their work: therefore it is, that what they did has stood and stands, in all material respects the same as they left it. In this consideration we may see the truth and justness of what is so well said by Bishop Taylor:

> To the churches of the *Roman* communion we can say that ours is reformed; to the *Reformed* churches we can say that ours is orderly and decent: for we were freed from the impositions and lasting errors of a *tyrannical* spirit, and yet from the extravagances of a *popular* spirit too. Our reformation was done without tumult, and yet we saw it necessary to reform; we were zealous to cast away the old errors, but our zeal was balanced with consideration, and the results of authority: not like women or children, when they are affrighted with fire in their clothes: we shook off the coal indeed, but not our garments, lest we should have exposed our churches to that nakedness which the excellent men of our sister churches complained to be among themselves.

This permanency of what the English Reformers did is not owing to the excellency of their characters, but to the justness of the principles whereon they proceeded. It is the virtue, not of the men, but of that which they took as their pattern and model, that has made their work immortal and inexpugnible. For their appeal was not from the Church to their private judgment and reason, but from the Church as she was in their time, to the Church as she was at first, when Inspiration presided over her counsels. And because they followed the sentence of primitive antiquity, and not their own opinion, therefore they were kept from letting into their work a principle of change. Their method and purpose was not to extirpate and destroy, but to renovate and save: they wisely sought to reform and to preserve, and, what is more, to preserve by reforming, and to reform by preserving. That which gave law to their work, the same has given law to those who came after them, thus tying up and binding their successors to follow the same authority which they followed.

How different is and must be the result where men follow opinion! For opinion is always changing, so that to make this the standard of appeal is to shut off all stability. And whatsoever begins thus, no matter how good it may be at first, contains within itself the seeds of its own dissolution: its very life is change; and so it goes on changing, and thinks it is progressing, until it changes itself into death, this being the only permanence it is capable of. Hence it is that so many other reformers, perhaps as wise and good, perhaps wiser and better than those we are speaking of, have given little or no stability to their work: as they either from choice or from necessity followed their own opinion, so their successors, claiming the same right, and holding the same course and method, have kept on improving their work, until it was all improved away. Thus their standard of appeal has acted as a sort of original sin pervading what they did; and their work, even if able to withstand external assaults, has been torn to pieces by the divulsive energies wrapped up in its being and infused at its birth. But history changes not; facts remain the same; and in appealing to these, and proceeding upon them, our Reformers began with a principle of permanence; which principle is found to pervade their entire work.

That the English Reformers had, at least some of them, great faults, may be admitted; but their faults were mostly those of the age, and without a share of them perhaps they could not have acted upon the age as they did: nor, after all the searchings and siftings of the most determined hostility for matter against them, does it appear that they had such a measure of frailty as that we may justly look down upon them, or set at nought their counsels. But, whatsoever they may have been, we cannot take our ideas of them, either, on the one side, from those who burnt them at the stake, or, on the other, from those who, as if on purpose to punish them in the persons of their successors, afterwards worried Bishop Jewel into his grave, and murdered Archbishop Laud, and persecuted Bishop Hall, and imprisoned Jeremy Taylor, and called the heavenly-minded Leighton a papist, and exacted fines for celebrating the birth of our Saviour, and made it a penal offense to use those divine collects in which had been breathed the piety of forty generations of Christians. Neither of these are good authority against the English Reformers, because both have very special reasons for wishing them to have been bad men; and we all know how commonly it happens in such cases that "the wish is father to the thought." Assuredly, men who are so much interested to make out a case against them, are not the most competent judges of their character. At all events, we believe their method the right one, their work a good one; and it matters little whether they were drawn to it and guided in it by their own wisdom and virtue, or by the necessity of their position, or by both. For we are ignorant indeed, if we do not know that necessity is often our best tutor, and that the wisest men often work to better issues when doing as they must, than when free to do as they would, because in that case they have Providence as their lawgiver and guide. And as, on the one hand, we believe that the work of our Reformers, in all its main parts and purposes, was wise and good, and every way justifiable; so, on the other hand, we hold that the field wherein they worked is the only one where the Reformation has not proved or is not proving a failure; the only one indeed where it has not drawn or is not drawing on worse evils than any it has removed.

To vindicate the Reformation, however, needs not the puny arm and pert loquacity of beings such as we are: time will take care of that, if indeed it be not already taken care of. The experience of the noblest people on earth for three hundred years seems to give us tolerable warrant for regarding that event as one of the most glorious in human history. But it can scarce be too often repeated that the work in question remains to this day substantially the same as the Reformers left it; and that, too, while everything has been changing about it, both those who reformed on wrong principles, and those who did not reform at all. Nor is it inconsiderable that as our Reformers proceeded in the manner and on the principles we have stated, so they involved in their work a power of vitality, which promises to throw off in due time some diseases that could not then have been reached, without hazarding the life of the patient. By this we mean, not that the Church is to have any developments of faith or doctrine, but that she will, in virtue of her original and inherent life, gradually work clear of certain external alliances and entanglements which have doubtless somewhat crippled her energies, but which she was then too closely knit up with to be detached from them.

The conclusion from all which is, that our Reformers, recurring to the teachings of Scripture and primitive antiquity, aimed and endeavored to set forth the old life of the Apostolic Faith in the old body of the Apostolic Church. And all the vast learning of their successors for three centuries has only served to show that they were both right in their aim and successful in their endeavor. That their judgment herein cannot easily be shaken, appears in that of the two opposing parties the one has pretty much ignored the sentence of antiquity, the other erected an authority that supersedes it. And thus both sides virtually claim the prerogative of perpetual change; the one, because it acknowledges no authority but opinion; the other, because it affirms an authority that cannot err. In opposition to both of which, our Reformers planted themselves on the ground of primitive history and fact; their very method being, not only to throw out the changes that had been afterwards brought in, but to cut off the principle whereon those changes were made. If any further proof of their success be wanted, we seem to have it in that the old life and the old body are still standing together in all the strength and firmness of their original union: in the lapse of three hundred years, neither has grown tired of the other, and neither has been changed; whereas they who would do nothing, and they who would leave nothing undone, have from time to time had occasion to change the one, or the other, or both.

That the life and the structure of the Reformed Catholic Church are profoundly suited to each other, is proved both by the ground on which they were united, and by the fact of their having lived together so long in perfect harmony. Close indeed must be the correspondence between the faith and the form of the Church, to outlast so much time and withstand so much war, without any material change in either part. And as we cannot doubt that Inspiration at first brought them together on a principle of mutual fitness; so a large manifold reason and experience warrant the belief that the same principle presided at their reunion; not so much perhaps by the wisdom of the Reformers, as by the simple trust of all men at that time in the wisdom of the original institution; a trust that naturally brings plain men to the wisest results, by conducting them along the line of plain facts. In short, the strength of the Reformers lay in that, for some cause or other, they did not presume to indulge any theories of their own against the teachings of a supernatural prescription. And the consequence is, that, over and above the primitive lights by which they walked, we now have, since their work was done, a great historical demonstration in its favor, which is far stronger and better than all the logical and theoretical refutations in the world. It can only be put down by bringing primitive facts against it, as they have always been brought for it; and its enemies are so far from succeeding in this, that they have long since pretty much given over the attempt.

Burke has some sentences touching the English Revolution of 1688, which, *mutatis mutandis*, are so pertinent to the case in hand, that we shall need offer no excuse for quoting them and closing with them:

> What we did was in truth and substance, and in a constitutional light, a revolution, not made, but prevented. We took solid securities; we settled doubtful questions; we corrected anomalies in our law. In the stable, fundamental parts of our constitution we made no revolution; no, nor any alteration at all. We did not impair the monarchy. Perhaps it might be shown that we strengthened it very considerably. The nation kept the same ranks, the same orders, the same privileges, the same franchises, the same rules for property, the same subordinations, the the same order in the law, in the revenue, and in the magistracy; the same lords, the same commons, the same corporations, the same electors.
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> Was little done, because a revolution was not made in the constitution? No! Every thing was done, because we commenced with reparation, not with ruin. Accordingly the state flourished. Instead of lying as dead, in a sort of trance, or exposed, as some others, in an epileptic fit, to the pity or derision of the world, for her wild, ridiculous, convulsive movements, impotent to every purpose but that of dashing out her brains against the pavement, Great Britain rose above the standard even of her former self. An era of a more improved domestic prosperity then commenced, and still continues, not only unimpaired, but growing, under the wasting hand of time.
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> A state without the means of some change is without the means of its conservation. Without such means, it might even risk the loss of that part of the constitution which it wished the most religiously to preserve. The two principles of conservation and correction operated strongly at the two critical periods of the Restoration and Revolution, when England found itself without a king. At both those periods the nation had lost the bond of union in their ancient edifice; they did not, however, dissolve the whole fabric. On the contrary, in both cases they regenerated the deficient part of the old constitution through the parts which were not impaired. They kept these old parts exactly as they were, that the part recovered might be suited to them. They acted by the ancient organized states in the shape of their old organization, and not by the organic *moleculæ* of a disbanded people.

Secresy of Episcopal Sittings.—We give this week a second instalment from the great pamphlet spoken of in our last issue, reviewing the case of Bishop Henry U. Onderdonk. Two more instalments, after the present, will complete the whole. The matter may seem rather lengthy for publication in this way; but to those who shall read it understandingly, there is little danger of its appearing any too long; though they might think it shorter, if they had it all together, so as to be better able to recognize and appreciate the perfect unity pervading it. We hope special attention and thought will be given to the points which the writer makes from time to time, touching the secresy with which the proceedings of the House of Bishops, whether acting in their judicial or legislative capacity, are conducted. Since our remarks on this subject last week, we have met with the following strong and pertinent paragraph in *The Register*, from their London correspondent, "F. H. D." We take for granted that this writer is generally known to be Mr. F. H. Dickinson of London, one of the most intelligent, devoted, and useful laymen in the English Church, and holding something such a position there, as is held by Horace Binney, Judge Chambers, Judge Hoffman, Judge Redfield, H. D. Evans, R. H. Dana Jr., W. F. Otis, Mr. Wharton, and others, in our American Church. The paragraph in question is from a short review of the late Episcopal Court at Camden:

> Somehow or other we have received a pretty full account of what happened on this trial, nearly as full as we could have expected to have on this side the water, if reporters had been present, but probably not quite so accurate. This shows the folly, in such times as these, of secret courts; wherever the matter interests many men, it must come out, and the first incorrect statements place all the parties concerned under a strong temptation to tell the truth for their own justification, and thus it follows either that the sources of history are corrupted—for the statements that get out, even though they be inaccurate, are such sources—or that the secrecy is rendered impossible. But it is quite a mistake to think secret courts politic. The decisions on questions of discipline affect all Churchmen, and depend for their enforcement on public opinion among the members of the Church, who have thus, if not a right, at least a high expediency in knowing what is law, and being satisfied that it is just. Then again, what is done must be a precedent, and precedents gain much of their force from a general satisfaction that their circumstances are regular. Judges too act better when they know that what they do will be known and scrutinized. This is a security for justice. But publicity is also good in that it forces the judges to give their opinions carefully, and in an empire founded on opinion such as is the Church, it is of great moment that not mere decisions should be had to guide obedience, but good reasons given to guide the judgment and make obedience and free opinion agree. It is better, too, towards them that are content. A man may easily say that he prefers, *blanchir son linge sale chez soi*. I do not dispute the maxim when the thing can be kept quiet, but in these matters it cannot, and the consequence of concealment is, that the truth always comes out at last, and that the world is always persuaded by the attempt at concealment, that there has been a great deal more linen to wash, and much dirtier than in reality.

There is one important aspect of this question which, in our hastily-written remarks of last week, was overlooked. It is this: What is now done by the House of Bishops in their legislative or judicial character has to be received by the Church merely on their authority. The results of their deliberation are given; the grounds and reasons of it withheld. So that whatsoever they do must be presumed to be right simply because they have done it; their general character thus standing sponsor for their particular action. Is it not to be feared that their authority will gradually give way and ultimately break down under so disproportionate a burden? Is it to be supposed that the Church will permanently acquiesce and rest in such an overstraining of authority? that the confidence and allegiance of the people will stand firm and unshaken to a course where the reasons of proceeding are kept private, and only the results suffered to transpire? Surely this has little fellowship with that principle of sound Protestantism which would that every man should be able to give a reason of the faith that is in him. Nothing is so apt in the long run to cripple and use up authority as the overloading of it: if we would disable it from doing any thing, our quickest and surest way is by putting it upon undertaking too much. It cannot be too well understood or too carefully remembered, that by the law of Protestantism the Church is an empire built upon opinion, and therefore can be expected to stand firm and strong so long only as all the avenues of opinion are kept clear and free, the grounds of each man's judgment made open and accessible to all, and the elements and principles of whatsoever action concerns the public regarded practically as the common right and property of the public mind. It is upon this self-same basis indeed that authority itself must rest. It cannot but lose the character and force of authority just in proportion as it trusts in itself, and undertakes to proceed either without reasons or by withholding its reasons from public knowledge and judgment. It must either stand in the open light of free conviction and choice, or else it must fall. And we submit that the course now pursued is too much like building reason upon authority, instead of authority upon reason; which, we take it, is much the same as inverting a pyramid, and poising it upon the apex.

Amidst the hurryings of the holiday season, we see not how we can better wind up this subject for the present, than by the following passage from Hooker, the force and pertinence of which will need no voucher: "The nature of man, being much more delighted to be led than drawn, doth many times stubbornly resist authority, when to persuasion it easily yieldeth. Whereupon the wisest law-makers have endeavored always, that those laws might seem most reasonable, which they would have most inviolably kept. A law simply commanding or forbidding, is but dead in comparison of that which expresseth the reason wherefore it doth the one or the other. And, surely, even in the laws of God, although that He hath given commandment be in itself a reason sufficient to exact all obedience at the hands of man, yet a forcible inducement it is to obey with greater alacrity and cheerfulness of mind, when we see plainly that nothing is imposed more than we must needs yield unto, except we will be unreasonable. In a word, whatsoever we be taught, be it precept for direction of our manners, or article for instruction of our faith, or document any way for information of our minds, it then taketh root and abideth, when we conceive not only what God doth speak, but why."

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Newspaper Deaths.—The close of the year brings special matter of grief to the lovers of good letters and good churchmanship. In the first place, the Messrs. Duychinck, the able and accomplished Editors of the *Literary World*, announce the discontinuance of that paper. We shall miss their weekly visits greatly, and shall feel as if much of the honor and sweetness had been by their retirement taken out of our craft. The *Literary World*, to our mind, has in a rare degree for this country united pleasure with instruction. In the hands of its late Editors, it has known how to be at once playful and profound; has been always solid, yet always genial and attractive; there has been no sham, or pretence, or flare about it; its style of writing has been original without eccentricity; chaste, sober, sinewy, and condensed, as if it had not room enough to express all its thoughts, and therefore could not afford to fill up any space with gratuitous verbiage. It is with no little sadness that we mark its withdrawal from the place where it stood an honor and ornament to the profession. The following notice of the event is from the *Boston Transcript*, which paper is itself among our most agreeable and most valuable home exchanges. We have but to express our heartiest concurrence with every word of the notice:

In common with many of our readers, we hear with sincere regret of Mr. Duychinck's withdrawal from the *Literary World*, at the close of this year. It has long been a great favorite with us, and, even if its punctual weekly visits are continued, we shall greatly miss the courteous pen and genial, intelligent criticisms of its intelligent editor. Mr. Duychinck is both a gentleman and a scholar; and his journal has been the best-toned and most agreeable critical paper ever published in this country. He gave it a character of its own, and its unity of spirit is well-sustained throughout the volumes issued under his editorship. The refined style, excellent taste, sound scholarship, and general American feeling exhibited in the *Literary World*, have rendered it the pet journal of our authors, professors, and belles-lettres scholars. Not an unjust or coarse article has ever disgraced its columns. Its weekly compend of literary information, and its elaborate notices of native works, have been directed by a cultivated and sympathetic mind; and one too richly stored to be withdrawn entirely from our limited rank of men of letters. While we lament Mr. Duychinck's secession from the higher walks of American journalism, we confidently hope for the speedy renewal of his tasteful labors in some other form.

In the second place, we have to lament the decease of our honorable and honored Philadelphia contemporary, *The Register*. The proprietors announced its discontinuance, and the Editors took their leave, last week. The paper, it seems, is to be merged in the *Church Journal*, of this city. All must admit that *The Register* has been exceedingly able in the whole, and exceedingly judicious in the main. We have always prized the paper highly and wished it all success; though we confess to have seen a few things in it which we could not but much regret; and we have sometimes thought its style and matter of rather too severe a cast for such a circulation and audience as a Church paper ought aim at. This, to be sure, if it be a fault, is a fault on the right side; indeed we may term it a *good fault*, and hold it as one that adds to the worth, though not to the value, of a Church paper. It was not so old a friend as the *Literary World*, and therefore cannot expect to move so much regret and sadness by its demise: for the time it has stood, however, it may dispute the precedence of dearness with the best of our contemporaries. In solid literary merit, in ripeness of scholarship, and in scope, compass, and vigor of thought, it probably will not be surpassed by any American Church paper for many years to come. We should be glad to give the whole of the Editors' "leave-taking," but must content ourselves with the following extract:

When *The Register* was undertaken, the hope which animated the enterprise was the establishment of a Church-paper, which might do good by its principles, its conduct and its comprehensive scope. No personal interests or mere party considerations embarrassed or contracted the plan. It was simply and sincerely an enterprise of duty. In such spirit it was undertaken, and in such spirit it has been carried on.

The enterprise was, of course, regarded as an experiment, the success of which was contingent on three things: first, the co-operation of an adequate corps of competent writers, whose contributions should possess the requisite unity of character, and supply the varios departments of the paper; second, the approval of the readers and the increase of the subscription list; and third, the pecuniary support of a sufficient capital to meet the cost of a journal, on which a liberal expenditure was to be bestowed to sustain it during its early period, before it could be expected to be self-supporting.

In the first of these requisites there has been no disappointment; and a very hearty acknowledgment is now due to the gentlemen, both clergy and laity, not only in this, but several other dioceses, who have given time, and talent, and learning, and skill in authorship in contributions to be used in whatever way would best serve the character of the paper. With regard to our stated correspondents, we have no hesitation in assuming to express the thanks of our readers as well as of ourselves. With unfailing punctuality to his engagement, H. D. E. has accompanied us in each week throughout the year, and his learning, ecclesiastical experience and sagacity have been a large element of whatever reputation *The Register* may have earned.

THE CHURCH AT HOME.

Diocese of New Jersey.

Appeal for Foreign Mission.

Reverend and beloved brethren; The annual appeal of the Committee of the Board of Foreign Missions, which has charge of the Foreign Department of our *one* field, the world, is now before us. It comes with an unusual urgency. "The Missionary force has been more than doubled within the last two years." "Africa now numbers thirty-five Missionaries and Teachers." "Three additional Missionary Teachers have been appointed to China, within the last few months, making in all fourteen Missionaries and Teachers in that field." *One of the Missionary Teachers, just gone out, was educated in our own St. Mary's Hall.* In Africa, "New centres have been adopted on the coast," "as radiating points". In China, a strange movement is melting down the wall that has so long shut out the Gospel. Are not these claims of unusual urgency?

And are they not made at an affecting season? Where, but for this Epiphany, were we, sinners of the Gentiles? How can we consent that the light of that transcendent star shall not go out through all the world? How can we rejoice in "the manifestation of Christ to the Gentiles," and yet withhold ourselves from any effort for its utmost manifestation? Is it not written, "from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering"? Is it not also written, "Beloved, if God so loved us, we ought also to love one another"?

It is my purpose to appropriate to the Foreign uses of the Board of Missions the alms contributed at the offertory, in St. Mary's church, Burlington, on the fifth Sunday after Epiphany, February 5th; and it is my desire that the same appropriation be made in all the churches of the Diocese.

Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us and given us everlasting consolation, and good hope through grace, comfort your hearts, and stablish you in every good word and work.

Your faithful Bishop and servant in Christ,
Riverside, Circumcision, 1854. G. W. Doane.

New York.—The cornerstone of the Free Chapel of the Holy Innocents was laid on the 28th inst., the Feast of the Holy Innocents. Bishop Wainwright, together with a number of the clergy, assembled at the present place of worship, on Broadway, near 36th street, from which place they went in procession to the site of the proposed chapel, preceded by the parish and Sunday school children, with their teachers and friends, and followed by a number of the students of the Gen. Theological Seminary. On approaching the spot, the 122d Psalm was chanted antiphonally by the clergy and children. The Bishop, robed in the Episcopal vestments, laid the stone, with the ordinary solemnities. The Rev. Mr. Elmendorf, the rector of the parish, states that the box deposited contained copies of the Bible, Prayer Book, of several of the religious newspapers, and a list of the wardens and vestrymen of the parish. The procession then returned to the present chapel, where evening prayers were offered, and an address delivered by the Rev. Dr. Muhlenberg, followed by a brief address from the rector, noting the progress of the enterprise during the eight months of its existence, and gathering from this auspicious result new hope and encouragement for the future. The Bishop closed the services with a few happy words of congratulation and further encouragement. The offerings collected on the occasion, in aid of the building fund, amounted to about $113. This parish, though prosperous and hopeful, is yet in need of about $1200 to accomplish its undertaking, and, as a free church, appeals strongly to hearts that believe the Gospel was designed to be preached to the poor as well as to the rich. We bid our brother God-speed in his laborious but excellent work. The new chapel is to be built from a design by Mr. Wills, and is to cost $4400.

In another part of our paper we take leave of *The Register* which has thought fit to terminate its career; and we find there is another old friend, nearer home, with whom also we must shake hands instead of wishing it a happy New Year. Our brother, the *Evangelical Catholic*, takes leave of us in the following strain.—It is never pleasant to miss old and familiar faces, but in this instance our neighbor deceases with words of hope upon his lips, and we are fain to believe that he has but gone into a chrysalis state, to re-appear in due time in superior form, buoyant with life, and vigorous with rejuvenated strength. With this hope we shall but say to our brother in parting, *au revoir*.

To Subscribers.—This being our fifty-second number of this year, concludes (our printers inform us,) the volume. As we took care that no subscriptions should be received for any term beyond the present, the paper may now, without inconvenience, be discontinued. We have retained it in our hands much longer than we had any thought of doing at its commencement—never imagining that proper attention to it would be compatible with our engagements. Our hope was, ere this, to have committed it to others to whom we should have been willing to transfer it. In that we have not succeeded. Arrangements, however, are now pending, which, if completed, will secure for it a degree of talent and attention which shall make it worthy of extensive and permanent support. What, in that case, will be the form, &c., of the paper, has not yet been determined.—Our subscribers shall be informed in due time. In the meanwhile those who have not paid their subscriptions, are once more requested to remit them, according to the terms which they find in the advertisement. Those who have paid will, of course, not renew their subscriptions until they hear from us further.

Wisconsin.—We are glad to record a new evidence of the prosperity of the Church in the far West, where she is spreading her influence, and raising her towers. Bishop Kemper visited the village of Stevens Point on Sunday the 11th ult., and consecrated a new edifice as the Church of the Intercession. It has been erected within a few months past, and with means derived wholly from the people of the place. The structure is of wood, in gothic style, roomy, and entirely unincumbered. Its cost has been about $1,550, exclusive of the ground, which was donated; and for the present it is to be a *free* church. The rector is the Rev. Thomas Greene of Nashotah.

THE CHURCH ABROAD.

England.—We were enabled last week to give a flat and authentic contradiction to the absurd rumor that Lord Palmerston had refused to recommend to the Queen the issue of the usual letter in favor of the Society for the Propagation of the Gospel. The report savors so strongly of malice, that we cannot resist the impression of its having originated among those with whom the wish was father to the thought. When these systematic and unscrupulous assailants are so lost to shame that they can lay their puritanical touch upon a thing so venerable as this honored institution, their temerity is as much ahead of their strength as of their modesty. The letter has been issued, and bears a date that is of itself a sufficient proof of the groundlessness of the rumor that it had been refused. In copying it, we preface a few apt remarks from the *English Churchman*:

"When those who attack the Society can produce evidence to upset the claims which Her Majesty therein recognizes, it will be time enough to believe that Lord Palmerston has listened to mere declamation against the Society. We venture to say that if there be any foundation for the report of His Lordship having hesitated in the matter, it will turn out that it has arisen from an objection to *all* "Queen's Letters" for religious objects, and not in the least from any special objection to a Society whose usefulness and faithfulness have been testified by the unanimous voice of the English Episcopate, not long since. Mr. Ernest Hawkins, the Secretary, disclaims all knowledge of any difficulty in this matter."

Queen's Letter.

Victoria R.—Most Rev. Father in God, our right trusty and right entirely beloved Councillor, we greet you well. Whereas the Society for the Propagation of the Gospel in Foreign Parts have, by their petition, humbly represented unto us that the Society was incorporated by His Majesty King William III, in the year of our Lord 1701, for the purpose of receiving and managing the charity of His Majesty's subjects, and for the disposing of the same, in maintaining Clergymen and providing for the worship of God in the plantations, colonies, and factories of England beyond the seas and for the propagation of the Gospel in those parts;

That, in conformity with the terms of its charter, the Society has been for upwards of a century and a half engaged in providing for the spiritual care of the colonists who have gone forth from this country, and in diffusing the light of Christianity among the heathen who border upon their settlements;

That the Society was the channel through which the ministrations of religion were supplied to the American colonies down to the period of the separation from the mother country; and is at this time contributing largely towards the support of Clergymen and the endowment of Colleges in all the provinces of British North America;

That the Society has expended large sums in furnishing the means of education and the opportunity of Christian worship to the emancipated negroes of the West Indies; and that in the East Indies and Ceylon a considerable outlay has been occasioned by the erection and support of Collegiate and Missionary institutions for the training of a native Ministry, as well as for the instruction in the Christian religion of the native inhabitants, many thousands of whom have been brought to the confession of the faith of Christ by the Missionaries who are supported by the Society;

That the Society has undertaken, at a considerable outlay, the charge of the mission lately established in the Island of Borneo;

That a heavy demand has of late years been made upon the funds of the Society, in consequence of the great extent to which emigration has been carried;

That the emigrants are for the most part of the poorest class; and that since the withdrawal of the Parliamentary grant they are mainly dependent for the supply of their religious wants upon the voluntary contributions of their countrymen, administered through the Society;

That considerable sums have been yearly voted for the support of Missionaries in South Africa, Australia, Van Diemen's Land, and New Zealand;

That the Society is thus engaged in extensive operations for the spiritual help and succor of Her Majesty's subjects in all parts of the world; and that during the year 1852 it expended £59,000 for the maintenance of about 400 Clergymen, and for the support of Colleges and Schools; and a further sum of nearly £28,000, contributed for special purposes in aid of the Society's general designs in the colonies;

That the erection of Episcopal sees in several of the colonies has led to the demand for many more Clergymen, and so has largely increased the charge upon the Society's funds;

That the Society in all its proceedings has adhered stedfastly to the principles of the Church of England, and has at various times received the express approval of the English Bishops, and the thanks of the Prelates who superintend the several Colonial Dioceses;

That the operations of the Society, after every practicable retrenchment, cannot be maintained at a less annual charge on its general fund than £62,000, while the receipts to meet this (exclusive of the proceeds of collections made in former years by Royal authority) do not exceed £52,800; and that therefore such help as is now prayed for is most urgently required;

That for these reasons the Society humbly prays that we would be pleased to issue our Royal letters, authorizing a general collection of alms for the purpose of enabling the Society to continue and extend its operations for the spiritual good of subjects in our colonial and foreign dependencies;

We, taking the same into our Royal consideration, and being always ready to give the best encouragement and countenance to undertakings which tend so much to the promotion of true piety and our holy religion, are graciously pleased to condescend to their request, and do hereby direct you, that these our letters be communicated to the several suffragan Bishops within your province, expressly requiring them to take care that publication be made hereof on such Sundays, and in such places within their respective Dioceses, as the said Bishop shall appoint; and that upon this occasion the Minister in each parish do effectually excite his parishioners to a liberal contribution; whose benevolence towards carrying on the said charitable work shall be collected in the church, or in the course of the week following at the dwellings of the several inhabitants, by the Churchwardens and overseers of the poor in each parish, assisted, as far as may be, by the Minister and such other respectable inhabitants as may be prevailed upon to attend for that purpose; and that the Ministers of the said several parishes do cause the sums so collected to be paid immediately to the treasurers for the time being for the Society, to be accounted for by them to the Society, and applied to the carrying on and promoting the above mentioned good design. And so we bid you heartily farewell.

Given at our Court at St. James', the 14th day of October, 1853, in the 17th year of our reign.—By Her Majesty's command,
Palmerston.

To the Most Rev. Father in God, Our Right Trusty and Right Entirely Beloved Councillor, Thomas, Lord Archbishop of York, Primate of England and Metropolitan.

The Queen has given £100 towards the new English Chapel in Paris, and there appears to be a general disposition to carry the thing through in a manner worthy of the English Church.

The Bishop of Cape Town has left England to return to his Diocese, which is now, in consequence of the recent division, only one-third of its original size. The extent of his charge being thus diminished, we may hope soon to see the happy results of his more concentrated labor.

The following letter has been addressed to the Editor of the *English Churchman* by the Dean of Llandaff in reference to the *Edinburgh Review* article on "Church Parties":

Sir,—My attention has been called to a statement in the *English Churchman* which infers from a letter of mine to Dr. MacNeile (published some weeks ago), that I claimed the joint authorship of a certain article in the *Edinburgh Review*, which was attacked by Dr. MacNeile. I am anxious at once to state that such an inference is wholly unfounded. I was not even aware of the existence of the article in question till after its publication. I may add that I should not have noticed Dr. MacNeile's letter, had it not been that my son, whom he attached, was absent in Italy.

I have the honor to remain, Sir, your obedient servant,
W. D. Conybeare.

Ireland.—The Archbishop of Armagh has been emulating his brother of Dublin in his crusade against the Gobat Protest and its signers. The obnoxious document must have vastly more importance than the four Archbishops were disposed in their manifesto to concede to it; else why this studious desire to prove their own innocence of the matter, and these harsh proceedings against those concerned in it. Whatever be the merits of the controversy, or its significance, it is not likely to die a natural death while these Episcopal severities are fanning it into flame. To the act of the Primate of Dublin in withdrawing Mr. Armstrong's license for putting his name to this formidable document, we have to add the withdrawal of the Primate of Armagh's patronage from St. Columba College, for a similar offense on the part of the Rev. Mr. Williams, the Warden. It is said that the tone of the religious education given to the pupils of the College under Mr. William's superintendence had for a long time savored too much of the modern innovations "to satisfy the great majority of Irish Protestants." But when this grave offense was added, he of Armagh at once intimated to the Warden the propriety of resigning his trust, or that failing to do so he (the Primate) should feel it his duty to discontinue all connection with the College. The Rev. Warden declined to abandon his post, and the alternative was accepted. Mr. Williams immediately called a meeting of the friends of the College, and what will be done remains to be seen.

Scotland.—A lady lately deceased, and formerly of St. Mary's congregation, Glasgow, has left a sum amounting to about £2000, towards the endowment of the Bishopri of Glasgow.

In alluding to the plan for a Cathedral at Inverness, which we mentioned recently, *The Scottish Ecclesiastical Journal* makes the following statement, which is but one of the many instances of large hearted Christian charity that we note among our Anglican brethren:

The Bishop received from "*One in England who asks the Prayers of Scottish Churchmen*" (the only name by which the humble donor wishes to be known), a gift of £7000 towards the *endowment* of the Cathedral. The Bishop, however, sought and obtained permission to devote a portion of this sum to general objects of the Church, so that other Dioceses besides his own might at once participate in its blessing; and his Reverence accordingly presented £800 to Trinity College, Glenalmond, and £200 towards paying off the building debt of St. Andrew's Hall, Edinburgh; the generous donor entirely approving of this application. Need we say that "Scottish Churchmen" will surely not withhold the Prayers which such a friend asks?

The annual meeting of the Scottish Episcopal Church Society was held on the 7th ult., when it was stated that grants had been made by the committee to the extent of nearly £500 beyond the income of the Society—namely, for stipend aid, £2160; education, £874; for building, £370; making, with the expense of management, £3724. The committee, having come to the conclusion that it would be impossible for them again to withdraw so large a surplus from a capital which was receiving so little increase, had agreed to request the College of Bishops for a pastoral letter, authorizing and requesting a general offertory throughout the Church specially for the educational branch of the Society's operations. This pastoral had been issued; and each Bishop would appoint a time for the collection the most convenient for his Diocese.

The Scottish Magazine and *the Scottish Ecclesiastical Journal* have been united, the former being merged in the latter, which in consequence is now the sole organ of the Church in Scotland.

Canada.—The *Canadian Ecclesiastical Gazette*, hitherto published at Quebec, having been discontinued, its place is to be supplied by a Journal to be published in conjunction with the *Church* newspaper in Toronto. The new issue will be almost exclusively a gazette of ecclesiastical intelligence and special notices; and will be published monthly, beginning with the second Friday in January instant. We shall be most happy to welcome it here, and place it on our exchange list.

A beautiful little church (Christ church) just finished at Grantham, was opened on Christmas Day.

The Montreal *Gazette* has the following intelligence, which we gladly note:—

"At a vestry meeting held on Tuesday, in Christ Church Cathedral, the Lord Bishop of the Diocese requested from the vestry a permanent grant of £500 per annum, to enable him to make provision for two Assistant ministers in the Cathedral, and announced his intention of creating the Rector and Assistants, together with some of the senior clergy, a regular Cathedral Chapter, consisting of a dean and canons, in accordance with the authority given in the letters patent erecting the See of Montreal."

FOREIGN.

England.—Lord Palmerston, having found himself unable to accept the measures of Rerform that are to be brought forward on the opening of Parliament, has withdrawn from the Ministry. There is nothing in this step of the Home Secretary that will seriously affect the policy of the Government. The foreign policy remains unchanged, notwithstanding Austria is said to have refused to act with the two powers, to lend them even *moral* support.

Dr. Harington, principal of Brasenose College, Oxford, is dead.

Communication with Osborne House, Isle of Wight, the present abode of the Queen, is now held by Electric Telegraph.

The cholera, which it was hoped had entirely diappeared from Liverpool, has broken out in a more alarming form. It had been confined almost entirely to German emigrants, who had brought the seeds of the malady with them from their native land; but has at length broken out among the inhabitants of the town in the lower districts, and eighteen deaths had been reported as having occurred in the neighborhood of Scotland-road and the Vauxhall-road. In London it is rapidly declining.

Ireland.—It is proposed, as a testimonial to Mr. Dargan, to erect a permanent building for the exhibition of works of industry and art, under the name of the Dargan Institute. The place of the recent exhibition has been opened as a winter garden.

The Roman Catholic clergy of Dublin have adopted an address to the Archbishop of Freiburg.

France.—Another organized conspiracy against the Emperor's life is said to have been detected and broken up.

It is flatly denied that the Duchess of Orleans had any concern in the recent fusion of the Bourbons. She refuses to commit her son in the matter, reserving for him perfect liberty to take his own way when he comes of age. The Prince de Joinville is said to have voluntarily absented himself in order to avoid any complicity in the affair.

Portugal.—The King-Regent intends to call upon the Cortes to proclaim the majority of his son, King Pedro V. Meanwhile the agents of the French Bourbon Princes are busy in Spain.

Joinville or Montpensier are alternatively spoken of as eligible candidates for the joint thrones of Spain and Portugal, if those kingdoms shall be united. The 'Candidates' themselves are on the spot courting popularity.

Italy.—The Pope is striving to get rid of the French and Austrian armies, whose term of occupation—five years—is about to expire. He is ready to trust his safety to an Italian guard alone, which the King of Sardinia is organizing to the extent of 20,000 men, who are to wear the Pontificial Cockade, together with the 12,000 already in the Papal service.

Turkey.—The accounts of the destruction of the Turkish fleet by the Russians are confirmed. The engagement lasted four hours instead of one. In addition to this they have been defeated in a battle with the Russians at Akalsik, on the borders of Turkish Armenia. The Turks left 4,000 slain upon the field. Persia is said to have declared war against the Sultan, at the instigation of Russia.

NEW PUBLICATIONS.

We are happy to welcome the first publications of the Protestant Episcopal Sunday School Union under its new additional name of the Church Book Society. The new title is inaugurated with four charming little volumes, such as they who select reading for the young will be sure to light upon. "In the World, but not of the World," by Cousin Alice; "Herbert Atherton, or Sowing beside all Waters," by the well-known author of "Wreaths and Branches for the Church," etc.; "Love's Lesson," by the "Timid Lucy;" and "The Baron's Little Daughter, and other tales." Of course we have nought but unqualified commendation for the issues of this Society, from whose catalogue of publications, parents and guardians of the young may select with confidence and safety. The present volumes evince the same excellent judgment and taste that has long presided over the publishing department of the Union, and deserve particular attention from their friends.

The Mission of the Comforter, with notes; by Julius Charles Hare, M. A., Archdeacon of Lewes, etc. 12mo., pp. 495. Gould & Lincoln, Boston.

We hold our judgment in abeyance respecting this book, until more leisure shall enable us to speak from knowledge of its merits. The American editor regrets, as a single blemish in a sterling work, that the author seems in one or two passages to imply a belief in the "papal error" of baptismal regeneration! For sale at A. D. F. Randolph's, 683 Broadway.

Holidays at Chesnut Hill, by Cousin Mary, and Little Blossom's Reward, by Mrs. Emily Hare, are two very attractive and interesting juvenile works, just published by Phillips, Sampson & Company, Boston. The books are finely illustrated, and inculcate some excellent lessons. We regret that they came to hand too late for notice among "Holiday books," although they are choice gifts for any season. We have also from the same publishers, Burr Cliff, by Paul Creyton, a well-told satire on the follies of a fashionable and worldly life. Those who have read "Hearts and Faces" or "Father Brighthopes," will expect much pleasure in the perusal of "Burr Cliff." These books are all on Appleton's counter, with a new work for boys, called Clinton, by William Simmonds, proposing to instil lessons of early obedience and industry, while a stronger home feeling is incited. This is published by Gould & Lincoln, in Boston; bound uniformly with "Glad Tidings of the Gospel of Peace," a series of daily meditations for Christian disciples, by the Rev. W. K. Tweedie, D.D., of the Free Tolbooth church, Edinburgh. This is a new devotional work, after the manner of Daily Food. A verse of Scripture, upon many different subjects, suggests some goodly meditations, that are followed by a hymn. The selections of Scripture and hymns are well made, and the meditations breathe a pious spirit.

Clovernook, by Alice Carey. 2d series, 1 vol., 12mo. Redfield, N. Y.

These recollections of western life are among the most beautiful productions of this literary age.

Alice Carey has earned a high and well-merited reputation among the female writers of the day. In her description, she is true to life; in her sentiments, she displays the most exquisite refinement; and in none of her writings, perhaps, has she been more true to herself, than in the pages of Clovernook.

Art and Industry of the Crystal Palace. By Horace Greeley. Redfield.

A very concise description of the Great Exhibition, embraced in thirty-six chapters, that originally appeared in the New York *Tribune*. This book contains much valuable information, showing the progress and state of the various useful and æsthetic pursuits, as well as describing the manifold productions of human skill and thought, to be found at the Crystal Palace.

GLEANINGS FROM FOREIGN EXCHANGES.

The Pope Preaching.—On Sunday afternoon the Roman Forum presented a spectacle of rare interest and scenic effect. Pio Nono having taken a sudden resolution to hold forth to the assembled multitude, from the steps of the church of San Guiseppe dei Falegnami, over the Mamertine Prison, whither the ancient crucifix, which has been adored there for many centuries, had just been brought back in the midst of a splendid processional train, after its fifteen days' sojourn in the church of San Carlo al Corso. His Holiness was accompanied by his court and the Cardinal Vicar, and took the text of his sermon from the parable of the sower, in the 13th chapter of Matthew, and dwelt forcibly upon the verse, "But while men slept, his enemy came and sowed tares among the wheat, and went his way." Without making any direct political allusions, his Holiness evidently hinted at the party dissensions represented in his mind by the tares, and the ceaseless insidiousness with which they were sown by the *inimicus homo*, representing, no doubt, republicanism in general; but the main tendency of his discourse was merely moral, and was delivered with extreme energy of diction and abundance of oratorical gesticulation. Indeed, the Pope's powerful voice was taxed to the utmost to convey his meaning to the immense congregation drawn together by so novel a preaching; and as a guard of grenadiers and Swiss kept the space clear for a considerable distance round the church, only those persons who got near the front ranks were able to appreciate the expressions as well as the gestures of his Holiness. The official paper of yesterday evening does not venture upon the substance of the Papal discourse, but merely commends it as consisting of "efficacious and salutary words, which will be with difficulty forgotten by those who had the good fortune to hear them," a good fortune which it is to be supposed the editor of the Roman journal did not himself obtain.

Altogether his Holiness took a very gloomy view of the morals of his subjects, and told them he regretted that they had made so little progress in spiritual reformation since he had last exhorted them to repent from the pulpit of St. Andrea della Valle six years ago, but he trusted to obtain the Divine blessing for them, through the intercession of the Apostles Peter and Paul, over whose prison he then stood. The Pope then followed the crucifix into the church, listened to the Ambrosian hymn, and received the blessing of his sacristan, Monsignor Castellani; after which, accompanied by the Cardinal Vicar, his suite, and the Roman municipality, and preceded by the banners of the fourteen *rioni*, or districts, of Rome, he slowly ascended the right hand road to the capitol, turning back once more to give his benediction to the crowd that filled the Forum below, from the Temple of Concord to that of Antoninus and Faustina, stretching nearly as far as the Arch of Titus.

The people, although by no means enthusiastic, were respectful, and the beauty of the day, the richness and variety of the costumes, and, above all, the classic remembrances of the locality, rendered the whole scene extremely impressive.

The duration of the Pope's sermon, in case less exalted preachers should feel inclined in that important matter to follow the example of the Supreme Pontiff, was exactly twenty-four minutes.—*Daily News.*

Administration of the Diocese of Manchester.—An Incumbent of the diocese of Manchester draws a doleful picture of the mode in which its affairs are administered:—

"Like other ambitious ones mentioned in history, who prayed for a King, we once prayed for a Bishop to be sent amongst us; and we had every confidence that as soon as the old Chester diocese should be divided, it would be a happy day for the Church in these parts. But I solemnly assure you, Sir,—and it is the almost unanimous feeling of the Clergy here that the work went on much more systematically and prosperously under the old *regime* than it does now; and that any progress which has been made under the present system has consisted chiefly in a more careful looking after the fees. When the present Archbishop of Canterbury ruled over us, we never made a reasonable request in vain, and we were never disappointed, if once we had had a promise. If he were written to, he scarcely ever lost a post in his reply. Now, excepting in extraordinary cases, we either get no answer at all, or it comes so late as to be of no service, or else greatly to interfere with our other arrangements. I am told, indeed, that influential laymen, and one or two popular preachers, of whom the Bishop has a salutary fear, can get anything done they may wish for at any time. But an ordinary Incumbent seems to be quite beneath all consideration. There is evidently no occasion to treat him as a gentleman, by even answering his letters. What we want is simply the performance of those duties without which our cures can never prosper. We want the Clergy to have a fair share of respect from their own Bishop, and not that it should be lavished on Dissenting preachers. We want churches to be attended to, as well as mechanics' institutes. We should like to have more time for necessary intercourse with our diocesan. At present, only one day in every week is professedly set apart for this purpose, when the episcopal palace is, for a few hours, exchanged for an office in town, attached to which is a small, dirty, and disagreeable room, occupied by the clerks, where all ordinary visitors must wait until they are summoned. And happy that poor Incumbent or Curate who can obtain an early interview before the wealthy or the officious, or the querulous layman shall arrive; otherwise he may dance a long attendance, and, perhaps, have to repeat his visit a second, or, it may be, even a third Tuesday, to the neglect of important duties at home, ere his humble application can be listened to. Now, is this as it should be? Is one day in a week sufficient for listening to the appeals, and consulting for the necessities, of a diocese like this? And yet even this is not what we get. Parliamentary duties, and visits to distant friends, take off too frequently from this small allowance, and we cannot get work done, and, consequently, we cannot prosper as we ought. And so things go on, many self-denying and hardworking Pastors sorrowing at the state of affairs amongst us, and some, even if they have the opportunity, dreading to have an interview with one who should be looked upon as a friend and a spiritual father, but who receives them with a scourge in the right hand. We do, indeed, want a change in the state of things, and sympathy in our difficulties."

An American Note on German Life.—The more I see of the middle classes in Berlin—the lawyers, professors, merchants, &c.—the more I am surprised at the economy shown everywhere. Hamburg seems luxurious by the side of it. No house with carpeting, and few with rich furniture even. A family seems seldom to have more than two servants. In some houses of wealthy merchants, I have seen the dining-room with beds in curtained alcoves, so contracted is the accommodation; and in nearly all, some of the sitting-rooms are turned into bed-rooms, as the first thing with a German is to have a place in which to chat with his friends, and after that where to lay his head. I see, too, that the Hamburg bountiful dinners are not in vogue here; and invitations are usually to supper—a substantial plain meal. Yet there is the most constant and easy sociality everywhere; and it is apparent at once to the stranger that he is among people of the highest culture and refinement. Money seems to be spent readily on entertainments in music and art, and for social enjoyment; but not much on mere luxury or display. When a Berlin scholar, or a man of business, gives a party, he does it in a simple, inexpensive way, generous enough in its provision, but that not of a very costly kind. If he would ride out with his family, he quietly takes a droschky (cab). None but a few of the superannuated noblemen sport our New York equipages. Something of all this is due, without doubt, to the small means of the people, but more in their good sense. Towards the foreigner there is less, too, of outward hospitality than in other German cities; but the want is more than made up by the lively, easy, intellectual intercourse into which he can be admitted, and the genuine interest taken in him, if he has anything worth being interested in.—*Brace's Home-Life in Germany.*

The Extinct American Race.—Amidst the plains of North America, some powerful nation, which has disappeared, constructed circular, square, and octagonal fortifications; walls, 6,000 toises in length; tumuli, from 700 to 800 feet in diameter, and 140 feet in height, sometimes round, sometimes with several stories, and containing thousands of skeletons. These skeletons are the remains of men less slender and more squat than the present inhabitants of those countries. On a vast space of ground at the Lower Orinoco, as well as on the banks of the Casiquiare, and between the sources of the Essequibo and the Rio Branco, there are rocks of granite covered with symbolic figures. These sculptures denote that the extinct generations belonged to nations different from those which now inhabit the same region.—*Humboldt's Travels.*

The Bell Rung by the Sea.—In the Southampton Dock there are three patent bell buoys, which the Mexican Government have ordered for a part of the coast in the Gulf of Mexico. They are enormous buoys with large bells, and their use is in thick and foggy weather, when the buoys cannot be seen. The surging of the waves causes the bells to ring, which gives information of the locality of the buoys. The apparatus is such also as to answer the purpose of life-buoys, where several persons can be sheltered until they are rescued. Their use in enabling ships to enter channels in fogs is invaluable. The under part of the bell-buoy is boat-shaped, only solid, and is admirably formed to roll about in the water to ring the bell that is attached to it. From the upper surface of the buoy a circular and tapering palisading is raised several feet in height, inside of which, towards the top, the bell is hung so as to ring at the slightest movement.

ORDINATION OF A NATIVE NEW ZEALANDER.

We have before us a number of the *Maori Messenger*, of the 2d of June last, published at Auckland, New Zealand, and we are extremely anxious to draw the attention of our readers to a portion of its contents. Few or none of our Missions surpass that of New Zealand either in interest or importance: when, therefore, we are able to obtain any intelligence concerning it, we feel it to be a kind of duty, not less than a great gratification, (as it really is,) to place it in a conspicuous place on our pages. The newspaper to which we refer is in truth very remarkable; remarkable in itself, being printed in Maori as well as English; still more remarkable for the tidings which it communicates, viz: the recent admission of Rota (Lot) Waitoa to the deaconate, an event which will indeed "be handed down to posterity as" "matter of grateful history;" while it will be received in this country with much of heartfelt gratitude to Almighty God. The document before us, then, certifies the fact, that both Christianity and civilization, by the blessing of God vouchsafed to the labors of our Missionaries, have at length taken root in New Zealand. By the blessing of God, we repeat, on the labors of our *Missionaries;* because we know that none but they—or, at all events, until a very recent period, none but they—have done anything for the amelioration and evangelization of the native races. It is printed in alternate columns of Maori and English: and civilization must have spread largely among a people, before such a newspaper, written in such a tone as that which pervades the *Maori Messenger*, and treating of the topics there discussed, could be in request, or generally acceptable to its reader. Of the effectual growth of Christianity the ordination of Rota Waitoa is sufficient poof; the first we devoutly trust, of many such. Who, fifty years since, could have dreamed even that a descendant of the then untamed cannibals of New Zealand would become a deacon of the English Church! Our readers will thank us for the following account of Rota Waitoa's ordination, extracted from the newspaper to which we refer.

"*Auckland*, June 2, 1853.

"One of the most interesting and impressive services of the English Church,—one which will not only live in the memories of the present native race, but which will be handed down to their posterity as matter of grateful history,—was celebrated by the Lord Bishop of New Zealand on Sunday, the 22d of May, in the church of St. Paul, at Auckland.

On that memorable day, not only were there two Deacons—the Rev. Frederick Thatcher, of Auckland, and the Rev. B. Ashwell, of Kaitotohe—to be admitted into the order of the priesthood, but there was also a native neophyte, named Rota Waitoa, one trained under the zealous guidance of Dr. Selwyn himself, to be from that time forth a privileged teacher of the Church of Christ, and, as such, empowered to preach the Gospel to all the world.

Such an occasion was not only held to be a deeply interesting one by the habitual congregation of St. Paul's, but it was one which excited a very general interest amongst Christians of all classes, as well as amongst the Native population, by an assemblage of all of whom the church was crowded to excess.

To impart every possible solemnity to the occasion, the Bishop was assisted by Archdeacons William Williams, Brown, and Abraham, together with many other Clergymen of the Church of England.

They to whom the impressive eloquence and energetic devotion of Bishop Selwyn are familiar, will easily imagine the fervid zeal with which his Lordship's discourse was applied, not only towards the candidates for the Ministry, but for the eternal happiness of the flock committed to his pastorate. His sermon was one well befitting the momentous occasion. And such parts of it as were rendered by his Lorship into the Maori tongue showed the effect it produced, not merely by drawing tears from the eyes of the sensitive neophyte, but by the sympathetic bursts of acknowledgment elicited from the bosom of every native the present.

It has been the lot of few in modern times to witness such a striking and practical result of faithful Missionary influence. No man of mature years and fervid imagination could contemplate it without drawing lively historical parallels between the first conversions of the Anglo-Saxons and those of the late barbarian New Zealanders. For ourselves, who were once amongst the denizens of Australia, and that at no very remote date, when a voyage to New Zealand was one of life and death, we could only behold the blissful fruits of Sunday, the 22d of May, and wonder and adore.

With respect to the newly ordained Deacon, Rota Waitoa, we are assured that his character, for intelligence and religious assiduity, is of the most gratifying description; and it is therefore to be hoped that his ministry will be attended with much advantage to his countrymen. Some station on the east coast will, we hear, be the probable field of his sacred labors. We can only add, that we hope they will bring forth much good fruit."—*Colonial Church Chronicle.*

* * *

We are requested to state that the Sheets of the Journal of the last Diocesan Convention, which was nearly completed, were wholly destroyed by the fire which occurred on the premises of Messrs. Pudney & Russell a few days since. The Journal proper has been printed for some time, and when the fire occurred, the printers were employed upon the Parochial Reports,—the preparation of which for the Press has necessarily consumed much time. Fortunately one set of the printed sheets had been taken from the office, together with the copy, so that the printing can be resumed immediately. It will be prosecuted with all despatch consistent with accuracy, and the Journal will be published as soon as practicable.

Grace Church, Williamsburgh.

To the Friends of the Church: In the third ward of Williamsburgh, now containing a population of from 12,000 to 15,000, a large portion of whom are in poor circumstances, there is no Episcopal church. In that ward a Parish has recently been organized by the above name, and a vigorous effort is now being made for gathering a congregation. Services have been performed in a dwellinghouse since May last (in which two families reside), and in which also a Sunday School has been kept, now numbering 11 teachers and 84 scholars. In visiting from house to house through this destitute portion of the city, it has been found that nearly half the families go to no place of worship, and that among them are found many wandering sheep from our own fold. This missionary work, promising so much good to souls and to the Church, must fail unless means can be raised sufficient to enable the Vestry to erect a church. Those interested in this enterprise are doing all in their power, but owing to their limited means they are compelled to ask the aid of Churchmen generally.

This undertaking is warmly commended by Bishop Wainwright, and the Rev. Drs. Taylor, Hawks, Berrian, Tyng, Anthon, Seabury, Neville, Higby, Haight, Cutler, Lewis, and Vinton, and the Rev. Messrs. Bedell, Hobart, S. Cooke, T. T. Guion, Canfield, E. M. Johnson, Haskins, Reynolds, Sayres, and Roberts.

Shall this field be left, and the effort fail, for the want of means sufficient to enable the Vestry to put up a church? My faith is that hundreds who love the welfare of Zion and of souls, will answer in the negative. Already one whose heart and hand is open to every good work says $200 from me, and another $100 from me. How many others will cheer the hearts of the Pastor and his increasing flock by a like liberal offering? "While we have time, let us do good unto all men, and especially to them that are of the household of faith."

Alvah Guion, Rector, Missionary, and Agent.

N. B. Subscriptions may be sent addressed to the Rev. Alvah Guion, Williamsburgh, L. I.; or left with Messrs. Stanford & Swords, 137 Broadway, or to Mr. T. C. Butler, 20 John street, New York.

Queens County Clerical Convocation.—The regular meeting will be held in St. George's church, Hempstead, L. I., on Wednesday and Thursday, the 11th and 12th of January instant. The Clergy of Suffolk county are also invited to attend. W. H. Moore, Sec'y.

CLERICAL CHANGES.

The Rev. C. P. Maples, having resigned the rectorship of Trinity church, Lowville, with a view to a temporary residence in New York, requests that his letters and papers be directed to the General Theological Seminary, New York city.

DIED,

In this city, Jan. 2d, in the 61st year of her age, Deborah, wife of Isaiah Allen, formerly of Enfield, Conn.

☞ The Hartford *Courant* and Springfield *Republican* will please copy.

NOTICES.

The Rev. Charles H. Halsey, rector of Christ church, will preach in the church of the Epiphany, 130 Stanton street, on Sunday evening, Jan. 8. Service to commence at 7½ o'clock.

New York Ecclesiological Society.—The regular quarterly meeting will be held at St. Paul's Sunday School-rooms, corner of Vesey and Church streets, on Monday evening, 9th of January, at 7½ o'clock. The Executive Committee meet at 7 P. M.
E. M. Peck, Rec. Sec'y.

Protestant Episcopal Missionary Society for Seamen in City and Port of New York.—A stated meeting of the Board of Managers of this Society will be held in the Sunday School-room of the Church of the Ascension, on Tuesday next (10th inst.) at 7½ o'clock P.M.
Jan. 7, 1854. Thomas P. Cummings, Rec. Sec'y.

Lectures in the Large Chapel of the University.—The 6th Lecture in the Course for the benefit of the *Contingent* (or Charity) Fund of the Protestant Episcopal Mutual Benefit Society, will be delivered on *Tuesday* evening next, the 10th instant, at 7½ o'clock, by the Right Rev. Bishop Williams of Connecticut. Subject: Edmund Burke.
Tickets 25 cents; to be had at the door.

New York Bible and Common Prayer Book Society.—A regular meeting of the Board of Managers will be held at the Depository, on Tuesday next, the 10th inst., at 3 o'clock P. M.
Wm. H. Bell, Secretary.

Protestant Episcopal Tract Society.—A regular meeting of the Board of Trustees will be held at the Depository, on Tuesday next, the 10th inst., at 3½ o'clock P. M. Wm. R. Ronalds, Sec'y.

John Jay, Esq., will deliver the Fifth Lecture of the N. Y. Anti-Slavery Society's Course, at the Broadway Tabernacle, on Tuesday evening, January 10th, at 7½ o'clock. Subject—"The First Abolition Society of New York, founded by the Framers of the Federal Constitution and supported by the Pillars of the Church." Admission 25 cents

St. John the Evangelist's Free Church holds services (temporarily) in the Lecture room of the Bleecker Building, Bleecker corner of Morton street. Sunday Morning 10½, Evening 7½, Sunday School 9 A. M. and 2 P. M. Sunday evening Collections are devoted to the fund for erecting a church edifice. The Rev. EDWIN R. T. COOK, rector, 98 Twelfth street, between Fifth and Sixth avenues. oct1-tf

Free Church of St. Barnabas, corner of 23d street and 2nd avenue. Divine service is held every Sunday morning in this church at 10½ o'clock, and in the evening at 7½ o'clock.
Rev. Joshua Weaver, Rector.

Free Church of the Good Shepherd, Rev. R. Hoyt, rector.—Divine service every Sunday at the Hall, No. 68 East Broadway, near Market street, at 10½ A.M. and 3 P.M. Seats free.
Divine service at Fort Lee at 7½ P. M. sept.3-1m

ACKNOWLEDGMENTS.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations for the Poor:

By S. & S.: from T. K., Cooperstown $5; J. H. R. $5; a lady of Ascension church $1.

Further donations may be left with Messrs. Stanford & Swords, at 137 Broadway, and with the subscriber. LOT JONES, 77 Second avenue.

Mariner's Home, North River.—The Missionary of the Floating church of the Holy Comforter, gratefully acknowledges the receipt of the following sums:

Thro' S. & S.: from F $25; a Christmas gift from a lady of St. Bartholomew's church $10; a Christmas gift from a lady $1; B $5; W $5; Theo. Keese of Cooperstown $5; a Christmas gift from a naval officer's daughter $5; a bundle of clothing with a One Dollar bill enclosed, marked Christmas. Thro' Thos. P. Cummings: from Mrs. C. $5; a friend, for the poor, which was very timely, $1; from Mr. Rochester $5; one basket of clothing.

Donations may be left at Messrs. Stanford & Swords.
Dec. 31, 1853. D. V. M. JOHNSON.

Church of the Good Shepherd.—The subscriber has received through Messrs. Stanford & Swords $10 for the poor from D. H., which liberality is acknowledged with many thanks. R. HOYT.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Miss Mary A. Verplanck $5; John W. Mitchell $2; Floyd Smith $2; John T. Fisher $2; Thos. C. Butler $2; Wm. L. Peck $2.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Jan. 3, 1854. 20 John street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

John T. Fisher $2; John W. Mitchell $1; Floyd Smiith $1; Thomas C. Butler $1; Wm. L. Peck $1.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Jan. 3. 1854 20 John street.

The undersigned gratefully acknowledges the receipt of the following donations for the German Poor:

Thro' S. & S.: from F $10.

Further donations of either money or clothing are earnestly solicited, and may be left with Messrs. Stanford & Swords, 137 Broadway, or with Thomas Cook, 276 Houston street.

Missionary Committee of the Diocese of New York.—The Treasurer acknowledges the receipt of the following sums since his last:

Zion, Little Neck, Rev. H. M. Beare, (in addition) $10 18; Christ, Tarrytown, Rev. Dr Creighton $22 09; St. Mary's, Beekman, Rev. Dr. Creighton $81 89; Christ, Hudson, Rev. S. I. Clark $27; St. Johns, Monticello, Rev. E. K. Fowler $5; St. Johns, Cold Spring Harbor, Rev. E F. Edwards $10; St. Pauls, Charlton, Rev. N. J. Seely $6; Christ, Morristown Rev. John Scoville $12; St. Pauls Poughkeepsie, Rev. A. D. Traver $12; St Pauls, Sing Sing Rev. W. F. Halsey $50. Mission Station at Croton, per S. C. Nichols, Treas., $3 90; St. Philips, N. Y., Rev. Dr. Morris $36; St. Pauls, Kinderhook, Rev. F. T. Tiffany $13 75; Calvary, Cairo, Rev. R. B. Fairbourn $4; Trinity, Granville, Rev. W. H. Williams $10; St. Saviour, Maspeth, Rev. Wm Walsh $40 50; St. Marks, Malone, Rev. A. C. Treadway $5; Female Aux. Missionary Society, Annunciation, N. Y., Rev. Dr. Seabury per Mrs. Rowland. Treas. $41; St. Pauls, Castleton, Rev. C. A. Maison $23 70; St. Andrews, N. Y., Rev. G. B. Draper $11; St. Peters, Peekskill, Rev. G. S. Gordon $4 50; St. Marys, Brooklyn, Rev. J. W. Shackleford $17 64. Total $447 26.
C. N. S. Rowland, Treasurer, 55 Water street.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*
Also *Patent Felt for Cushions*, a new article, cheaper and more durable than Hair or any other material now in use, and is not subject to moth or any other vermin.
jan7-tf No. 21 Park Place, and 18 Murray street.

UNDER-GARMENTS, GLOVES, HOSIERY, &C.—Our friends, who are about purchasing any of the above goods, and wish the best at prices generally paid for inferior qualities, are respectfully referred to UNION ADAMS' Hosiery and Under-Garment Manufactory, No. 591 Broadway, opposite Metropolitan Hotel and Niblo's Garden.
Aug13-1y

HUNTINGTON'S SCHOOL VISITOR.—Under the above title the subscriber has commenced the publication of a *monthly periodical* devoted to the cause of Education. The necessary talent is engaged in its editorial department, and many of the leading educators of the country will contribute to its columns. Each number will contain eight quarto pages, printed on superfine paper, and embellished with engravings executed in the first style of the art. In each number will also be given one or more pieces of School Music, and the paper will be made a valuable aid to the teacher, and a companion to the scholar. In order to bring it within the means of every family, the price has been fixed very low. TERMS: the volume commencing in January: One copy per annum 30 cents; eight copies $2. Address F. I. Huntington, 23 Park Row.
⁂ Copies of the January number furnished to teachers gratuitously for examination. jan7$3t

CONCERT for the Benefit of the Free Church of the Holy Martyrs; The Rev. James Millett, Rector; to be held at the Broadway Tabernacle on Wednesday the 25th instant: Conducted by Mr Geo. F. Bristow, assisted by Miss Brainerd and several other distinguished vocalists. Tickets 50 cents each.

NEW MUSIC.
The Prodigal Son; a sacred song. Quartette or chorus, for the use of the church, or social or family circles. Arranged for the Organ, Piano, or Melodeon. By Henry C. Watson. Price 25 cents
Despair Not, or, Should the Star of Hope beam dimly; a sacred Duett and Quartette. 25 cents. Words by J. H; Music by V. C. Taylor, author of Sacred Minstrel, Golden Lyre, Choral Anthems, etc., etc., and Organist and Director of Music at Strong Place church, Brooklyn.
Just published and for sale by HORACE WATERS, 333 Broadway.

MRS. BOSTWICK'S SOIREE MUSICALE AT NIBLO'S SALOON, for the Benefit of St. John the Evangelist's Protestant Episcopal Free Church.—The Vestry respectfully announce a Sacred and Secular Concert for Saturday evening, January 14, 1854, on which occasion Mrs. Emma Gillingham Bostwick has gratuitously tendered her services, and will give a similar entertainment to those which have met with so much favor at her series at the same place. The proceeds will be devoted to the fund for erecting a Free Church edifice. Tickets $1: to be obtained at the house of the rector, the Rev. E. R. T. Cook, No. 98 Twelfth street; Messrs. Stanford & Swords, 137 Broadway; A. D. F Randolph, 683 Broadway; T. G. Girvan, 256 Bleecker street; W. Hall & Sons' Music Store, 239 Broadway; and at the door. d31-3t$

MR. GEO. WASHBOURN MORGAN, Organist of St. Saviours, Southwark, and late Organist to the Harmonic Union, Exeter Hall, London, &c., is now arrived in New York, and will be happy to give his attention to pupils on the Organ or Piano Forte. For terms, &c., apply at 80 Hoyt street, Brooklyn, or by letter to the office of *The Churchman*, New York. dec106t$

FOR THE HOLIDAYS AND 1854.—The General Protestant Episcopal Sunday School Union and Church Book Society, have in press, and will publish, in a few days,
HERBERT ATHERTON, by the Author of "Wreaths and Branches for the Church." 204 pp. large 16mo. Muslin, 50c.; gilt edges, 63c.
IN THE WORLD, BUT NOT OF THE WORLD, by the Author of "Helen Morton's Trial," "Watch and Pray," &c. 216 pp. with two fine Engravings; large 16mo ed., muslin, 62c.; muslin, gilt edges, 75c.; 18mo. half mor., 38c.; flexible covers, imitation of watered silk, title in gold, 25c.
LOVE'S LESSON, by the Author of "Timid Lucy," with two Engravings. 237 pp. large 16mo. ed., muslin, 62c.; muslin, gilt edges, 75c.; 18mo. ed., half mor., 38c.; flexible, imitation watered silk covers, 25c
THE BARON'S LITTLE DAUGHTER, AND OTHER TALES, in Prose and Verse, by the Author of "Hymns for Little Children," with three fine Engravings. 223 pp. large 16mo. ed., muslin 62c.; muslin, gilt edges, 75c.; 18mo. ed., half mor., 38c.; flexible, imitation watered silk covers, 25c.
OUR LITTLE COMFORT, by the Author of "Wreaths and Branches for the Church," &c. 205 pp. with two fine Engravings; large 16mo ed., muslin, 62c.; muslin gilt edges, 75c.; 18mo. ed., half mor., 38c.; flexible imitation watered silk covers, 25c.
STORIES ON THE EIGHT BEATITUDES. 175 pp. 18mo., muslin, 33c.; half mor., 27c.
Also, in Eight separate Books, paper covers, 25c. for the set—
STORIES FOR LITTLE FOLKS—Twelve in number, of 32 pp. each, 32mo., viz.: The Two Goldfinches; The Elephant and the Gingerbread Nuts; The Chiff-Chaff; The Lost Dog; The Minnows; The Caterpillar; The Pig and the Cat; The Hen and Chickens; The Lost Spoon; The Love-Birds; The Broken Pitcher; The Spider. 25c. for the set.
Also, in six volumes, of 64 pp. each, flexible muslin, at 12½c. per volume, or 75c. for the set—
CHRISTMAS AT HOME; and THE EBONY BOX, by the Author of "Little Flora," with a fine Engraving, 108 pp. 18mo., muslin, 25c.; half mor., 20c.; flexible, imitation watered silk covers, 14c.
OUR OPPOSITE NEIGHBOR, by Sarah Roberts, with a fine Engraving, 108 pp. 18mo, muslin, 25c.; half mor., 20c.; flexible, imitation watered silk covers, 14c.
MY TWO SUNDAY SCHOLARS. 48 pp., 18mo., muslin, flexible, 16c.; half mor., 12c.; paper covers, 4½c.
The G. P. E. S. S. Union and Church Book Society will also publish, about the 26th of December,
THE CHURCHMAN'S DIARY, for 1854—with several important improvements on the Diary of last year. It will contain distinct notation of all the Holy Days and Seasons of the Church; all Anniversaries and Meetings of Church Institutions, Conventions, &c; the Lessons for Daily Service throughout the Year; blank spaces for memorandums for each day, and blank pages at the end for Monthly Expense Accounts, and Miscellaneous Memoranda; also, a number of New and Valuable Tables.
Flexible roan covers, gilt edges, 37½c.; morocco tucks, 50c.
☞ Copies will be forwarded by mail, post-paid, for the above-named prices, transmitted in postage stamps or otherwise, to
DANIEL DANA, Jr., Agent, &c.,
dec17tf 20 John-street, New York.

POETRY.

ANGELS.

Thin shadowy forms are hovering
  In the air around us spread;
And we feel their hallowed presence,
  In the daily paths we tread:
Their soft eyes are kindly glistening
  Down in many a golden beam:
Their's the hands that gently scatter
  Heavenly roses on our dream.

Richest gems of thought they bring us
  From the fair and distant home,
Though they often make us sadder,
  We are better when they come.
And they weave sweet spells of music
  O'er the troubled hearts to glide,
And uphold souls almost sinking
  Down in life's cold rapid tide.

They sustain, and cheer, and comfort,
  When our spirits fall and sink,
Save us from the dark abysses
  When we tremble on the brink;
Soft they chide, when fiery passions
  Would our hasty bosoms stir;
Angels sad and deeply sorrow
  When our human spirits err.

Low they speak in soothing whispers
  When in grief we bend and moan,
And they softly bear us message
  From the sainted lov'd ones gone.
They that still the fever burning
  In our sicken'd weary hearts—
They unclasp the crystal fountain
  Whence the cooling tear-drop starts.

They that braid the costly pleasures,
  That our deeper spirits know,
And tune the crush'd and bruised heart-strings,
  Thrilling with a secret woe.
Of our better thoughts they waken
  All that's pure, and high, and true,
They that prompt the kindly impulse
  Of the little good we do.

Oh, they bring us daily visions
  Of a world more pure and fair,
While their sweet low voices whisper,
  "God, and love, and home are there."
They that keep a deathless vigil
  At the portals of the soul—
They that tread the angry tempest,
  When the waves of trouble roll.

Through the vale of gloomy shadows,
  Safe our fainting souls they bear,
While their tuneful songs of Heaven,
  Soothe us in our passage there.
Oh, how rich, how high, how precious,
  We must be in God's pure sight,
That He sends us guardian angels,
  From His realms of fadeless light.

SELECTIONS.

Want or Misery not the only Mother of Pity.—The father of epicures will have more than his sons to consent with him, that imbecility and indigence are the usual parents of pity, bounty, kindness, or other like branches of communicative human goodness. Whilst we need not others' help, we little think in what need they stand of ours. The prince in his jollity can hardly compassionate the beggar's misery; nor knows the beggar how to bemoan decayed nobles, whose condition is more miserable than his own, though so it seems not unto him, who would think he had fully conquered want were he but furnished with such supplies of meat, drink, and clothing as these have always ready at hand. That sympathy which in lifeless or reasonless creatures naturally flows from similitude of internal qualities seldom breaks forth in men, but either from experimental remembrance of what lately hath, or from apprehension of what shortly may befall themselves: sight of the like afflictions in others as we have lately felt revives the phantasms or affections which were companions of our mourning; and by so pitying of our own former plight we pity them.

But albeit Epicurus' observation may seem in a manner universal whilst applied to its proper subject—man in his corrupt state—yet when he transcends, *a genere ad genus*, from our corruptible nature to the divine nature, which is immortal, his inference is of the same stamp with those fools' inductions that concluded in their hearts there was no God. The divine nature, saith he, is not penetrable by mercy or pity. Why so?—Will you hear a brute make enthymems?—Because these find no entrance into the hearts of men but through some breach of defect or indigence. It is well this slow-bellied evil beast could grant man's nature not to be altogether so bad or cruel, as want might not tame it, and make it gentle and kind. But would not brute beasts, so they might speak, disclaim his conclusion, that true felicity or fulness of all contentment possible, should make the divine nature worse than want and misery doth the human? Surely there is somewhat else amiss in that which is made better by defect. Nor could wealth and honor make the mighty unmindful of others, but by making them first forget themselves. The externals whereon our desires fasten so captivate the human soul, that she cannot do as she would, or as nature teacheth her; but these strings being cut, she follows her native sway: and in a good sense it was most true which a master of a better sect than Epicurus founded hath taught, "Nemo sponte malus."

Lust in old age, pride in beggars, and shifting in men overflowing with wealth, seem to transcend the nature of sins, and are monsters in corrupted nature; because, not begotten by temptations, they in a manner beget themselves: yet scarce shall we find an old man so prone to lust, a rich man so delighted in shuffling, an epicure so addicted to his pleasure, or any at all so ill-affected either in himself or towards others, that, being asked, would not profess his desire to deserve well of others, to be liberal, to be upright, compassionate, just, and bountiful. For though continuance in bad custom induce in a sort another nature, yet can it not transport any man so far beyond himself, or miscarry his thoughts so much, but he shall feel some secret impulsions unto goodness and some retractions from evil. But, as Seneca well observes, "It is no marvel that we do not amend what we know to be amiss in ourselves; seeing errors in every other mystery or profession make the professor ashamed: only such as err in matters of life and manners are delighted with their errors. The mariner takes no delight to see his vessel overturned, nor the physician in sending his patient before his time unto his grave. The orator rejoices not when his client is through his error overthrown. Contrariwise, every criminous person is delighted with his crime. One solaceth himself in adultery, and taketh courage to prosecute his desires from the very difficulty of accomplishing them. Another delights in overreaching others, and in theft; never displeased with his faultiness, until it prove unfortunate. All are apt to dissemble their faults, being content when they fall out fortunately to reap the fruit of them, whilst they subduct the faults of them: but a good conscience delighteth to set itself forth, and to have notice taken of it; whereas naughtiness is afraid of darkness itself." And as Epicurus elegantly saith, "A malefactor may have the hap, but not the assurance to be undiscovered." "But," as this author replies, "what avails it him not to have his naughtiness discovered, without hope or assurance that it shall not be discovered?" His conclusion is, "Naughtiness may be safe, but it can never be secure."

The reason why their naughtiness can never be warranted with security, is, because conscience in men most vicious still bears evidence against them, that they live not as she would have them. For, as Seneca in the same place well observes, "though bad custom may work a delight in naughtiness, yet even in minds drenched in the very dregs of filthiness there still remains a sense of goodness; nor is it so much our want of knowledge, as of our right estimate of what we know to be naught, which maketh naughtiness to be so little abhorred." The mind of man, in that it is indued with reason, hath the rules of equity imprinted in it, which it always seeks to instamp upon the inferior faculties of the soul. But this divine light of reason hath as small force to kindle the love of virtue in hearts overgrown with sensual desires, as the sun in a mist hath to set moist stuff on fire. The unsettled affections of youth sometimes admit the impression of these ideal characters in actual retired speculations; so will the water take the same shape from the seal which the wax doth, but hold it no longer than the seal is held upon it. The heart which maturity of years hath hardened with vast desires will as hardly be wrought into a new form, as the stone, which cannot take any other shape but only by losing some of its mass or substance; yet if those vast desires be cut off, or their hopes of supplies from externals intercepted, the soul, thus freed, becomes more fashionable unto reason. Affability, which is as the superficial draught of reason endeavoring to stamp the heart with real and solid kindness, is as natural to the epicure as to another man, so long as the exercise of it is not prejudicial to his belly: and the less his desires were to satisfy it, the larger would the extension of his bowels of compassion be towards his brethren or poor neighbors: some drops of kindness may distil from him in the overflow of plenty, or store sufficient to feed both eye and appetite; but in the days of scarcity he sucks in cruelty as wine, and feeds upon the needy as upon delicates. Were there no more sweet morsels in the market than would serve one man, not one of this crew but would cut them out of his father's throat rather than suffer his own weasand to be defeated of its intemperate expectations. Indigence, then, though Epicurus could not see so much, is, upon different occasions, the mother as well of cruelty and oppression as of bounty and pity.—Dr. Jackson.

What Education is.—Here I must direct your attention to a fundamental mistake, by which this age, so distinguished for its marvellous progress in arts and sciences, is unhappily characterized—a mistake, manifested in the use of the word *education*, which is habitually confounded with *tuition*, or school instruction; this is indeed a very important part of education, but when it is taken for the whole, we are deceived and betrayed. Education, according to the derivation of the word, and in the only use of which it is strictly justifiable, comprehends all those processes and influences, come from whence they may, that conduce to the best development of the bodily powers, and of the moral, intellectual, and spiritual faculties which the position of the individual admits of. In this just and high sense of the word, the education of a sincere Christian, and a good member of society upon Christian principles, does not terminate with his youth, but goes on to the last moment of his conscious earthly existence—an education not for time but for eternity. To education like this is indispensably necessary, as co-operating with schoolmasters and ministers of the Gospel, the never-ceasing vigilance of parents; not so much exercised in superadding their pains to that of the schoolmaster or minister in teaching lessons or catechisms, or by enforcing maxims or precepts (though this part of their duty ought to be habitually kept in mind), but by care over their *own* conduct. It is through the silent operation of example in their own well-regulated behavior, and by accustoming their children early to the discipline of daily and hourly life, in such offices and employment as the situation of the family requires, and as are suitable to tender years, that parents become infinitely the most important tutors of their children, without appearing, or positively meaning, to be so.—Wordsworth.

Sin of Schism.—Such brethren is the oneness of the Church, and such are some of the great principles of Christian union, as the same are enumerated by St. Paul in the text. Schism is a state of separation from the great body of the Church by the sundering of some or all of these ties. It is a grievous sin against the body of Christ, fraught with manifold evils to the community, and with great danger to the transgressor. Christians are liable to fall into sin. Surrounded by temptations and inclined to evil, they are too frequently ensnared; and while they should be lights in the world, and examples to others, they may themselves become sadly involved in sin. When they violate the third commandment they commit the sin of profaneness. When they indulge in evil-speaking they violate the ninth commandment, and commit the sin of slander. When they transgress the tenth commandment they commit the sin of "covetousness, which is idolatry." And so the violation of these principles of Church union is sin against the welfare of *His* Church, who prayed, and labored, and suffered, that its members might be all one. And as there are (it may be) many christians who are guilty (it is to be feared) of the sins of covetousness, and of slander, so is it to be feared there are many christians guilty, more or less, of the sin of schism.

Sins may be committed ignorantly. St. Paul persecuted the Church ignorantly. It was a grievous wrong notwithstanding. God knows what deductions to make for the ignorance of the offender, and how to estimate rightly the offense. One may be in a state of schism through ignorance. But when duly admonished it behooves him to inform himself. He must not willingly continue in ignorance when he might have the means of knowing. Ignorance is but a poor excuse to him who intentionally retains it.

One may have been born in a state of schism, and may have received all his early training under its influence. However such circumstances may, in his case, extenuate the *guilt* of schism, which is not for us to decide, they do not supersede its mischiefs. An infant child may be nursed at the breast of an inebriate, and even fed with intoxicating drinks. And how far his consequent habits of intemperance are chargeable to his own fault, it is hard to say. But of the mischiefs of drunkenness, there can be no question. God only knows how to distribute the responsibility with perfect accuracy, and how to dispense a righteous judgment. There is great danger lest one bred in schism should never be persuaded to renounce it. The strong influence of early convictions involves the soul in a snare from which reason and truth may not be able to deliver.

Associated as we are in society, there is great danger of partaking in the errors and wickedness of those around us. Thus many of the primitive christians were so situated in the midst of surrounding idolatry, as to make it exceedingly difficult to take and maintain such a course as should not involve them at all in the idolatrous practices of their relatives and neighbors. So is it difficult for us always to avoid giving encouragement to the prevailing schisms with which we unavoidably come in contact. The holy Scriptures are not wanting in admonitions on this subject. Saith St. John, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed, is partaker of his evil deeds." And St. Paul cautions Timothy not to "be partaker of other men's sins." Difficult as it may, at times, be to avoid participation of the sin of schism, so rife around us, yet it should not be forgotten that it is a sin productive of enormous mischiefs, which we cannot countenance and encourage without partaking of the guilt thereof.—Dr. Edson's *Sermon*.

The Epiphanies.—The adoration of these star-led sages is an event of deep significance and full of instruction. It is an enunciation of the truth that the incarnate Word is Lord of the visible creation, to whom is subject the universe of matter no less than the ethereal realms of spirit. In this act the whole visible creation takes part. In the persons of the eastern philosophers, filled with earth's noblest wisdom, and laden with her richest products, this lower globe appears before her Sovereign and lays her tribute at His feet, while the heavenly orbs, fitly represented by the guiding star, deviate from their courses, to stand like sentinels, on guard before His presence chamber. Thus are we taught by the adoration of the Magi a glorious and holy truth, which heretics of old denied; and which modern Christians are too prone to overlook, that the Lord Jesus, —the incarnate Word,—the King and Mediator of the New Covenant,—is, in virtue of His incarnation, especially King of the visible creation,—that to Him thus made lower than the angels, the Father hath given dominion over all the works of His hands, "all sheep and oxen, yea, and the beasts of the field, the fowls of the air, and the fishes of the sea, and whatsoever walketh through the paths of the seas." Yes, all created things are thine, incarnate Lord! Thine are "the precious things of Heaven,—Thine the dew and the deep that coucheth beneath! Thine are the precious fruits brought forth by the sun, and the precious things put forth by the moon,—Thine the chief things of the ancient mountains,—Thine the precious things of the lasting hills,—Thine the precious things of the earth and the fulness thereof." All things were created by Thee and for Thee, and Thou art before all things, and by Thee all things consist. But there is yet another mystery in this act, and one on account of which our English Church celebrate it as *the* Epiphany. There were many manifestations of Christ's glory. This was its first manifestation to the Gentiles! The star-conducted sages were from a foreign land; aliens from the commonwealth of Israel, strangers to the covenant of promise. They represented at once the intellectual light, and the spiritual darkness of this world. They were the first fruits of the Gentiles, and (if tradition is to be trusted) kings of the Gentiles, representatives (and perhaps shepherds) of those "other sheep" which were in time to hear the voice of Christ, to be incorporated into His one fold, and to sit down with the princes of God's people, with Abraham, Isaac, and Jacob,—in His spiritual kingdom. But what an unearthly splendor do such reflections cast upon the infancy of Christ! His lowly cottage is a shrine more glorious than any which the hands of cunning craftsmen have inlaid with diamonds and pearls! God incarnate abides within it! The principalities and powers of heaven throng it! The visible creation sends deputies to offer her fealty and her tribute! And yet, its highest glory is its lowliness, for on its humble doorway is written the inscription, "O, let not the simple go away ashamed, but let the poor and needy give thanks unto Thy name!"—Edge's *Sermon*.

Courage of St. Paul.—It seems to have been one part of St. Paul's peculiar trial, that he stood nearly alone, when he most required support. He entered the proud and imperial city of Rome, a forlorn and aged man; in chains, and needing sympathy; weak in body, worn with toil; borne down by clamorous injustice: yet "at my first answer no man stood with me," one departed one way, one another. The trial was for life or death, and the judge was Nero. The spirit of fear seized some, the spirit of worldliness infected others. Men dealt with the Apostle as they sometimes deal with his successors: they see them struggling for life in water and promise to succor them; and when they have reached the shore, they flock to them and "encumber them with help." When St. Paul was at Rome and wanted aid, they ran away and left him to shift for himself. Probably, if he had got safe back to Asia, he would have received abundance of support, when he did not want it. It is quite as sore a trial to a man's patience to be offered help after the difficulty is over, as it is to be refused aid when the stream is at its height: yet such is the way of the world.

Now one fancies that one sees through the veil of that fatherly kindness with which St. Paul addresses Timothy, an apprehension that this good and holy man might be a little timorous and yielding. He bids him often to remember his ordination vows and graces; he charges him "before God and the Lord Jesus Christ," he urges him "not to be ashamed of his testimony," to "endure hardness," "to hold fast the form of sound words," he glances at Onesiphorus, as one that had "sought him out diligently in Rome," and as one "not ashamed of his chain," he exhorts him to endure afflictions, "to fight the good fight of faith;" and this in such a way as renders it probable that Timothy found the trial almost beyond endurance. It is no disparagement to Timothy to suppose that he might be less firm and courageous than St. Paul. Who is not? Perhaps we are not so courageous as Timothy.—*Bishop* Medley's *Sermon*.

Live for Something.—Thousands of men breathe, move, and live—pass off the stage of life, and are heard of no more. Why? None were blessed by them; none could point to them as the means of their redemption; not a line they wrote, not a word they spoke, could be recalled, and so they perished: their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die, O man immortal? Live for something. Do good, and leave behind you a monument of virtue, that the storms of time can never destroy. Write your name, by kindness, love and mercy, on the hearts of thousands you come in contact with year by year, and you will never be forgotten. No; your name, your deeds, will be as legible on the hearts you leave behind, as the stars on the brow of evening. Good deeds will shine as brightly on the earth as the stars of heaven.—Dr. Chalmers.

FOR THE YOUNG.

The Moohel.—There was once a man who was exceedingly rich, but out of all measure avaricious, and who never had done a good deed in his life, and never had given even the value of a farthing unto the poor.

It happened one winter's night, between the hours of twelve and one, that a man came and knocked loudly at the door of this miser. He opened the window, and saw a man at the door, and he asked him what it was he wanted. He said that he wanted him to go with him to a village twelve miles distant from the town, to circumcise a young child that would be eight days old in the morning.

Now you must know, that this man of whom we treat was a Jew and a Moohel, that is, one whose office it is to circumcise the young children; and with all his avarice in money matters, he was not avaricious in his office, for he believed in the end of the world, and therefore he did this good action.

He accordingly agreed to go with the man, and he kindled a fire, and put his clothes before it, and got ready the instruments he required for performing the ceremony. He then set out along with the strange man, whom he knew not, though it was winter, and dark and rainy; and they went along, journeying through the wilderness. This unfortunate Moohel, who did not know his way in the wilderness, and in the dark, every now and then fell over the stones on the way; but they still went on until they came to a great and lofty mountain in the midst of the wilderness, where people never passed, and where there are no people to be seen, but only dark, dark mountains, that fill with terror those who look upon them.

The man who came with the Moohel now laid his hand on a great stone of the mountain, so large that five hundred persons could not remove or raise it; yet he raised it with only one hand. The place then opened, and they both descended. There were many flights of steps, and it was very deep within the earth, and below there was an entire city. They entered then into a palace that was very large and handsome; it had fine gardens, and there was a great deal of light, and music, and much dancing of men and women. When they saw this Moohel approach, they began to laugh and to mock at him; but the poor Moohel was greatly astonished at all the things that he saw, and as he stood looking on, he began to consider and reflect upon them; and then he saw that they were not human beings like us, and great fear came upon him; but he had no means of getting out, or of saving himself, so he constrained himself, and remained quiet.

Now the man who had brought him thither was one of their commanders, and a great personage among them. He took him then to the apartment of the lying-in woman, that he might view the child. The man then went away, and left him with the lying-in woman. But the woman groaned in great affliction, and began to weep. The Moohel asked her what ailed her? Then said the woman unto the Moohel, "How didst thou come hither? Knowest thou in what place thou art, and amongst whom thou art?" The Moohel replied that he did not, as he had not ventured to speak. The woman then explained, "Thou art in the land of the Mazikeen, and all the people that are here are Mazikeen; but I am a being like unto thyself; for when I was yet young and little, I was once alone in a dark place, and these people took me and brought me hither; and I was married to this husband, who is one of their great men, and who is, moreover, a Jew, for there are different religions among them; and I also am a Jewess; and when this child was born, I spake unto my husband, and entreated of him, that he would get a Moohel to circumcise the babe; and so he brought thee hither. But thou art in great danger here, and art lost; for thou wilt never be able to get out from here, and wilt be like one of them. Yet, as I have compassion for thee, and particularly as thou hast, out of kindness, come hither to circumcise the babe, and out of humanity, I will give thee a counsel that may be of service unto thee; and that is, when they ask thee to eat or to drink, take good heed not to touch anything; for if thou taste anything of theirs thou wilt become like one of them, and wilt remain here for ever."

The husband now came in, and they went to the congregation to perform the morning prayer. After the prayer, they returned to the house to perform the ceremony of circumcision. The Moohel took a cup of wine, and gave it to taste to the lying-in woman, to the babe, and to all who were invited to the ceremony; for this is the manner and the custom. But the man who had fetched the Moohel said unto him, "Thou also shouldst taste." The Moohel replied, that he could not, for he had dreamed an evil dream, and that he must fast; and by this excuse he escaped. But he waited for him till night, and then they brought him meat and drink; but he replied that he could not eat until he had passed two or three days fasting. When the man who had brought him thither saw that he would neither eat nor drink for so long a time, he took compassion upon him, and said unto him, "What is the matter with thee, that thou wilt neither eat nor drink?"—"Sir," replied the Moohel, "I ask and desire no other thing but to go home unto my family; for this week we hold a feast, and I should be with my family. I therefore most humbly supplicate thee to take me unto my own house." He then began to beg and entreat him most earnestly, and the woman also entreated for him.

The man then said unto him, "Since thou desirest to go home unto thy house, come then with me; I will give thee a present for thy trouble. Come with me, where thou mayest see and take whatever will seem good unto thee." The Moohel answered, "I do not wish for anything. Thanks be to God! I am very rich—I want for nothing, but to return home unto my family."—"Nevertheless," said he, "come with me, till I show thee curious things that thou hast never seen in thy life." He was accordingly persuaded; he went with him, and he showed him divers apartments all full of silver, of gold, of diamonds, of all sorts of precious stones, and of other curious and magnificent things, such as he had never seen in his life.

He thus led him from one chamber to another, and continually asked him if he wished for anything; for if he did, he might take it. But he still refused, and would take nothing. At length they came to the last chamber, where there was nothing but bunches of keys hanging. The Moohel raised his eyes at seeing such a number of keys, and, lo! he beheld a bunch of keys that was his own. He began then to reflect deeply; and the man said unto him, "What dost thou stand gazing at? I have shown thee many precious and curious things, and yet thou didst not bestow so much attention upon them as upon these old keys, that are of little worth." "Be not offended, sir," answered the Moohel, "but these keys are so like mine, and I believe they are the same." He took the keys and began to examine them, and to point out each key separately to the man, who at length said unto him, "Thou art right, they are thy keys. Know that I am lord over the hearts of the people who never at any time do good; and as thou performest this good deed of circumcision, and riskest thy life in dangerous journeys, and goest with all sorts of people to do the commandment of the God of Israel, here, take the keys! From henceforward thy heart will be opened, and will be good toward the poor, which will cause thee to live a long and happy life with thy family. Come now with me; I will carry thee home to thy house and to thy family. Now shut thine eyes."

He shut his eyes, and instantly found himself in his own house amidst his family. He then began to distribute money to all the poor that were in the land, every week and every month. But the world is always curious to hear novelties and strange events, and the people, and even his own wife, as this was a very wonderful thing, pressed him and persuaded him, until at length he was obliged to relate the whole history of what had befallen him, from the beginning even unto the end; and it was a matter of great delight to all the world; and they did much good to the poor, and they all became rich, with great prosperity. And the Moohel lived very long, and spent a great and a happy life with his family, a pattern and an example unto the whole world.—Keightley's *Fairy Mythology*.

The Little Shoe.—"Now tell me, Molly," said Mr. Coote to Molly Cogan, as he met her on the road one day, close to one of the old gateways of Kilmallock, "did you ever hear of the Cluricaun?"—"Is it the Cluricaun? Why, thin, to be shure; aften an' aften. Many's the time I h'ard my father, rest his sowl! tell about 'em over and over agin."—"But did you ever see one, Molly—did you ever see one yourself?"—"Och! no, I niver seen one in my life; but my gran'father, that's my father's father, you know, he seen one, one time, an' cotch him too."—"Caught him! Oh! Molly, tell me how was that."

"Why, thin, I'll tell ye. My gran'father, you see, was out there above in the bog, dhrawin' home turf, an' the poor ould mare was tir't afther her day's work, an' the ould man wint out to the stable to look afther her, an' to see if she was aitin' her hay; an' whin he come to the stable door there, my dear, he h'ard sumthin' hammerin', hammerin', hammerin', jist for all the world like a shoemaker makin' a shoe, and whis'lin' all the time the purtiest chune he iver h'ard in his whole life afore. Well, my gran'father he thought it was the Cluricaun, an' he said to himsilf, sez he, 'I'll ketch you, if I can, an' thin I'll have money enough always.' So he opened the door very quitely, an' didn't make a taste o' n'ise in the wurld, an' luked all about, but the niver a bit o' the little man cud he see anywhere, but he h'ard his hammerin' and whis'lin', an' so he luked and luked, till at last he seen the little fellow; an' whare was he, do ye think, but in the girth undher the mare; an' there he was, wid his little bit ov an apron an him, an' his hammer in his hand, an' a little red night-cap an his head, an' he makin' a shoe; an' he was so busy wid his work, an' was hammerin' an' whis'lin' so loud, that he niver minded my gran'father, till he cotch him fast in his hand. 'Faix, I have ye now,' says he, 'an' I'll niver let ye go till I git yer purse—that's what I won't; so give it here at onst to me, now.' 'Stop, stop,' says the Cluricaun; 'stop, stop,' says he, 'till I get it for ye.' So my gran'father, like a fool, ye see, opened his hand a little, an' the little weeny chap jumped away laughin', an' he niver seen him any more, an' the divil a bit o' the purse did he git; only the Cluricaun left his little shoe that he was makin'. An' my gran'father was mad enough wid himself for lettin' him go; but he had the shoe all his life, an' my own mother tould me she aftin seen it, an' had it in her hand; an' 'twas the purtiest little shoe she ivir seen."—"An' did you see it yourself, Molly?"—"Oh! no, my dear, 'twas lost long afore I was born; but my mother tould me aftin an' aftin enough."—Keightley's *Fairy Mythology*.

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"The object of the author of this work was to prepare a 'Manual so arranged as to furnish suitable thoughts for every day in the year, according to the Christian Seasons, for members of the Church of England.' * * We have seen nothing which appears so admirable; and the fact that it has already reached a third edition in England is a strong endorsement. We ask attention to it with those who would commune with their own hearts, and with the Father of their spirits."—*The Church Review*.
THE SACRAMENT OF RESPONSIBILITY; or, Testimony of Scripture to the teaching of the Church on Holy Baptism, with especial reference to the case of Infants and Answers to Objections. Price $8 per hundred.
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LETTERS TO A MAN BEWILDERED AMONG MANY COUNSELORS. By a Presbyter of Alabama.
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"A more admirable Tract than this we have seldom seen. It goes directly to the point, and with a downright honesty and plainness which cannot fail to secure the attention of those for whose use it was written. The letters are addressed to one who is supposed to have never been a member of any church, and to have no particular religious attachments; restless, uncomfortable, and carried about with every wind of doctrine. All such are kindly and faithfully pointed to 'the old paths,' and 'the good way' in which alone 'they can find rest for their souls.'"—*Banner of the Cross*.
A MANUAL FOR SPONSORS; by the Rev. A. D. Traver. 136 pp. 18mo. Muslin, 31c.; half morocco, 23c.; dark glazed covers, printed in gold, 16c.
A SELECTION OF PSALMS AND HYMNS, with appropriate music for the use of Sunday Schools. 16mo. pp. 160. Price 20 cents.
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NEW STORE! NEW GOODS! LACES & EMBROIDERIES.—F. A. GUNN & CO., 104 Canal street, corner of Wooster, N. Y., would take this manner of notifying the Ladies that they have on hand a select assortment of the above goods, consisting in part of Lace and Muslin Chemizettes, Habits, Sleeves, Collars, Caps, Linen Cambric and Embroidered Handkerchiefs, Gloves, Mitts, Veils, Infants' Waists and Robes, Bands, Flouncings, Mourning Goods, Fans, Fancy Goods, English Thread, Valenciennes, and a variety of other Laces, Hosiery, Embroidered, Corded, and Patent Skirts, Dress Trimmings, &c., &c., all of which will be sold at small profits. (Only one Price.)
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THE CHURCHMAN'S MONTHLY MAGAZINE.—On the first day of January next will be published No. 1 of *The Churchman's Monthly Magazine*. The object of the Magazine is to furnish at a reasonable price, a monthly supply of reading which will prove acceptable to the family of every Episcopalian. It is thought that a want exists which the innumerable periodicals of the day do not exactly meet, and that a magazine which will furnish agreeable recreation, and at the same time present in an attractive form the principles of religion and the doctrines of Christianity, will find a sphere in which it may be useful. Instruction and entertainment will be combined. The religious and moral duties will be inculcated. The doctrines of the Church will be illustrated and explained. The great and beneficent movements in which the Church is embarked, and which are looking to a more earnest effort in behalf of the needy and the friendless, will receive its zealous co-operation and support. The instruction and entertainment of the Family Circle will be uppermost in its aims.
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The Magazine will number among its contributors many well-known and popular writers. Among them are the following:
The Rev. J. H. Ingraham, The Rev. Jesse A. Spencer, D.D.
" J. J. Nicholson, " William Staunton.
" Fred'k W. Shelton.
The Churchman's Monthly Magazine will be issued on the first day of each month. Each number will contain 64 pages, printed with clear type and on handsome paper, and it will be embellished during the year with at least *six beautiful engravings*; making in the year *two elegant volumes*, containing together nearly 800 pages, of original and selected matter.
Terms.—The terms will be $2 a-year; two or more copies $1,50 each; Clubs of 12 will be furnished at $16; payment to be made in *advance*.
Remittances may be made by mail. All letters to be *post-paid* and addressed to the "*Proprietor of The Churchman's Monthly Magazine, New-York.*" Published for the Proprietor, by
nov19-tf C. SHEPARD & CO., 152 Fulton street, New York.

WEST-END FASHIONABLE HAT AND CAP EMPORIUM, 128 Canal street, New York. The subscriber having made the most ample arrangements to meet the growing demand for his Hats and Caps, invites the attention of Ladies and Gentlemen to his large and fashionable stock of Hats; Ladies' Beaver, Fur, and Felt BONNETS; and an unsurpassed variety of Misses' and Children's Fancy Hats and Caps. A beautiful selection of Ladies' FURS. Umbrellas, Walking-Canes, and Traveling-Bags. J. W. KELLOGG.
N. B. Clergymen and their families supplied at a discount. oct15-6m

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. Tennocks' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.
All orders sent will be promptly attended to, and put up in cases of two dozen each. GEO. SCRIVEN, Importer,
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D'ORSAY'S WATER-PROOF FRESCO.—IMPORTANT TO BUILDERS.—*Decorations of Churches, Halls, &c.*
This most excellent composition, which has so long been needed, is fast taking the place of the old mode of decorating, which is so easily soiled; as it is a well-known fact, which cannot be contradicted, that nine-tenths of the Fresco which is done in this country is defaced in less than a year after its completion in consequence of leaky roofs; by the use of the Water-Proof Composition this difficulty is entirely obviated. It has also many other advantages over the other mode, besides being proof against leaks, as it is warranted not to fade or mildew, resisting damps of all kinds, and also to wash with soap and water without affecting the surface in the least. The proprietor is willing to decorate any church in the United States in the highest style of art, and forfeit the contract to the committee or any other person who will cause water to come through the plaster without boring or the use of acids, to deface the painting, or wash it from the wall without a strong alkali. This is no humbug or quack stuff, no glue and whitewash mixture, as the old mode is. I speak from experience, that from nearly ten years' practice among water colors, I frequently found my work spoiled from leaks which either had to be repaired at great expense, or ever deface the painting. We now offer this new Water-Proof Composition to the public, for experience teaches us that no society will throw away their money on the old mode of Frescoing, when, for a trifle more, they can have something durable. Builders and Committees about building or repairing churches, will find this article to their advantage.
"This certifies that Mr. John S. D'Orsay has decorated the interior of the M. Epis. church in Hudson street, in Water-Proof Fresco, (and after testing the same by scrubbing without defacing,) we cheerfully recommend the material used by him, and believe it the best decorating substance now in use; and the workmanship is executed to the satisfaction of the Committee, and the admiration of the public.
Wm. Watson, } Committee.
Jas. Van Namer, }
Albany, October 1853. M. Merrill, *Builder*, }
"I cheerfully concur in the above statement.—S. Parks, Pastor."
All orders addressed to Mr. D'Orsay, care of the American and Foreign Patent Agency Company, at the Pantheon, 343 Broadway, New York, will meet with prompt attention, and the best of Artists sent to any part of the Union, warranting the work executed. Specimens of the work, and other certificates, can be seen at 343 Broadway, New York. nov.19-1y

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.
Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.
References: The Right Rev. W. R. Whittingham, D.D., Baltimore, Md.; the Rt. Rev. W. H. DeLancey, D.D., LL.D., D.C.L., Geneva, N.Y.; Right Rev. Jackson Kemper, D.D., Delafield, Wis.; Rt. Rev. J. M. Wainwright, D.D., D.C.L., New York city. sept24-tf

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PIANOS.—T. Gilbert & Co's celebrated Pianos with Iron frames and circular scales, are acknowledged to be the best in the world. The beautifully modulated tones, and the solidity of these Pianos, which render them adapted to all climates, have stamped them as the best Pianos in the world.
THE ÆOLIAN PATENT.—T. Gilbert & Co. are the owners of this much-admired ÆOLIAN, which gives to the Piano the beautiful tones of the Organ;—it is needless to add that, being the owners, they can supply Æolian Pianos at prices less than any other house.
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DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mar1-1y

HOSIERY AND GLOVE ESTABLISHMENT.—The subscriber respectfully invites the attention of his customers and families to his extensive assortment of the following styles of FALL AND WINTER HOSIERY, intended expressly for family use; comprising a full assortment of the best make, which is offered at the lowest prices, by the dozen or less quantity, viz:
Men's Merino, Silk, Cotton, and Saxony Wool Undershirts and Drawers.
Boys' Merino, Silk, Cotton, and Lambs' Wool Undershirts and Drawers.
Women's Merino, Silk, Cotton, and Saxony Wool Vests and Drawers.
Women's Saxony Wool, Silk, and Patent Merino Union Dresses.
Girls' and Boys' Patent Merino and Cotton Undershirts and Drawers.
Men's White, Black, and Patent mixed Merino Hose.
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Boys' and Girls' do. do. do.
Women's and Girls' Black, White, Unbleached, Plain, and Open-worked Cotton Hose.
Infants' White, Unbleached, and mixed Cotton Socks and Worsted Boots.
Women's Cashmere, Mohair Merino, Worsted, Silk, Cotton, Lambs' Wool, Persian Yarn, Saxony Wool, and German Hose.
Men's Scarlet Worsted, Fancy Stripe and Plain Silk, and Cotton Nightcaps.
Children's Fancy style, spotted, and plain Woolen Hose.
Men's black, white, and colored English Silk Gloves, Elastic Tops.
Women's and Girls' do. do. do.
Men's gum elastic, silk and cotton Suspenders.
Boys' do. do. do.
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Children's Fancy style Worsted Gaiters and Boots.
Men's and Boys' Yeoman Cravats, and assorted Comforters.
JOSEPH BATTIN, 288 Greenwich street,
sept10-tf between Warren and Chambers streets.

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:
A second-hand English organ with two sets of keys, and one and a half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory.

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders.
NELSON JARVIS, Clerical Tailor,
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BELLS! BELLS! BELLS! The Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, Schoolhouse, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest establishment of the kind in the United States, and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in any of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address, ANDREW MENEELEY'S SONS,
Mar 5-1y. West Troy, N. Y.

SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality, they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.
☞ A full and unequivocal warranty is given in all cases.
June25-1y J. F. WARNER & CO. 411 Broadway, N. Y.

ST. PAUL'S SCHOOL, No. 48 East Twenty fourth street, for a *limited* and *select* number of young gentlemen, will re-open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL.
Aug. 13, 1853. 6m

CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description.
Sept24-1y J. DIXON, 808 Broadway, opposite 11th street.

CHESTER FEMALE INSTITUTE, North Castle, Westchester county, New York, Rev. I. DYCKMAN VERMILYE, Principal (aided by competent assistants). Post Office address, Armonck, Westchester county, New York.
This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal Church, at North Castle.
The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents, seeking a good, economical and domestic school for their daughters.
In accordance with the plan (for which see circulars) some instruction will be given in domestic economy and in the management of household affairs. A portion of the work of the family also will be performed by its several members, *as far as practicable*, each member taking, in turn, her assigned share.
The advantages of such an education, whereby girls shall be trained to discharge in a proper manner the duties of after life, and to take a pride in becoming good housekeepers, as well as accomplished women, must be too obvious to every thinking person to need enumeration.
Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.
TERMS.—The terms of the School are placed at the lowest possible sum, and are *Sixty-five Dollars per Session of Twenty-two weeks, payable in advance*.
Music (with the use of Piano) an extra charge, at Ten Dollars *per quarter*.
Bed and bedding are furnished at $1 50 per term. They bring only sheets, pillow cases, towels, and napkins, with their clothing, *distinctly marked*, in their trunks.
Application for admission to be made to the principal, or to the Subscribers. REV. DR. HARRIS, White Plains.
SAMUEL B. FERRIS, } Armonck.
NEHEMIAH SEARLES, }
The undersigned, convinced of the importance of Chester Female Institute, and having full confidence that it will be conducted according to the plan above stated, earnestly recommend it to parents seeking a good and Christian school for their daughters.
Jona. M. Wainwright, D.D., D.C.L., Prov. Bishop of the Diocese of N. Y.
Wm. Creighton, D.D., rector of Christ church, Tarrytown.
Robert W. Harris, D.D., rector of Grace church, White Plains.
John McVickar, D.D., Professor, &c., Columbia College, N. Y.
Alfred H. Partridge, rector of St. Matthew's church, Bedford.
Chas. H. Halsey, rector of Christ church, New York.
John Wells Moore, rector of St. Luke's church, Somers.
Benj. M. Yarrington, Rector of Christ church, Greenwich, Ct.
Ap 16-tf

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NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans and Creditors, and now have an accumulated fund of **$636,678**, principally invested in New York and United States stocks and Bonds and Mortgages.
A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R. Bogert, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. mar19-tf

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.
JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Rensselaer county, N. Y.
GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26-tf

SHERRY & BYRAM'S CLOCKS.—Clocks for churches, court-houses, &c.; Time-pieces for Banks, offices, session and vestry rooms, railroad depots, &c.; Regulators for Astronomical purposes and Jewelers; which for accuracy of time-keeping are believed (based upon an experience of many years) to be equal to any made in Europe or America. One of these Turret clocks has lately been put up on the City Hall, New York. Glass Dials for illuminating, and other kinds, made to order. Address SHERRY & BYRAM, manufacturers, Oakland Works, Sag Harbor, N. Y.
"At the establishment of Sherry & Byram are made some of the finest clocks in the world."—*Scientific American*. oct1-1y

CHURCH BOOKSTORE.—IDE & DUTTON, 106 Washington street, Boston, keep the largest assortment of PRAYER BOOKS, in various bindings (from the twenty-five cents kind to the richest Silk Velvet with gilt rim and clasp), that can be found in any store in the United States. Quarto and Folio Bibles and Prayer Books for the Desk; the Altar Service, and a beautiful edition of the Psalms and Hymns. Also, constantly on hand, all the publications of the Protestant Episcopal Sunday School Union, and Evangelical Knowledge Society, with all Episcopal Theological Works published by Stanford & Swords and other Church Publishing Houses. Clergymen and others may depend upon obtaining any books they may order, if they can be had anywhere.
Catalogues sent by mail to all who desire them.
IDE & DUTTON, Publishers, Booksellers, and Stationers, 106 Washington street, Boston. nov5-tf

HOLMES & CO., 711 Broadway, between Fourth-street and Washington Place, have received a full assortment of new Fall Goods of their own importation, and will continue to receive from auction and otherwise during the season, embracing in part the following, viz.:—
HOUSE FURNISHING GOODS—Bath, Whitney, and Rose Blankets, of all sizes; Marseilles, Dimity, and Toilet Quilts; Barnsley, and Irish Linen Sheetings of all kinds; 4-4, 6-3, 5-4, and 6-4 Yellow Linen; Shirting and Fronting, Linens of the best makes, warranted pure Linen; Towellings of all kinds; Damask Cloth Napkins, Table Damask, and Diapers; Linen and Woolen Floor Druggetts, 5-4 10-4, 12-4, 16-4.
FLANNELS—Welsh, English patent, Saxony, and other makes; Men's, Ladies' and Children's Merino Vest and Drawers.
DRESS GOODS—Plaid and plain Silks, Merinos, Cashmeres, Thibet Cloths; figured and Plain de Laines; French, Scotch, Silk and wool, and Rawsilk Plaids, &c.
MOURNING GOODS—Bombazines, Mohairs, Alpaccas; Norwich and Canton Cloths; Black Gros de Rhines, Silk Poult de Soie Armures, &c., of the best manufactures.
MEN'S AND BOYS' WEAR—Cloths and Cassimeres, colored and black, fancy and plain; Vestings, Silk and Wool, &c.
BLACK AND COLORED SILK VELVETS—Colored and black French Cloths for Ladies' wear; Scotch, Berlin, and American long and square Plaid Wool Shawls.
HOSIERY AND GLOVES—English, Germany, &c., Cotton Silk, Merino, Wool and Raw Silk Hose; Kid Gloves, Bajou's best make; Lace and Muslin Curtains; Drapery Muslin; twilled and plain Turkey Reds, colored Curtain Damask; French, English, and American Chintzs. Also a large assortment of Domestic Sheetings, together with an assortment of Dressmakers' Goods. The above for sale very low. nov12-3m

CHURCH BOARDING AND DAY SCHOOL FOR YOUNG LADIES.—No. 130 Madison avenue, above 31st street, New York city. Miss M. A. SPAFARD, Principal. Having resigned the charge of the Retreat Boarding School, near Philadelphia, Miss S. has removed with her assistants to the above named location, where she will be ready to receive pupils into her family, at the commencement of the Fall term, on WEDNESDAY, Sept. 7. Terms made known on application.
References: Rt. Rev. J. M. Wainwright, D.D., D.C.L.; Rt. Rev. W. H. De Lancey, D.D., D.C.L.; Rt. Rev. A. Potter, D.D., LL.D.; Rt. Rev. G. Upfold, D.D.; Rt Rev. J. Kemper, D.D.; Rev. G. H. Houghton, N. Y.; Rev. A. B. Beach, N.Y.; Rev. J. Ransom, Oyster Bay; Hon. S. Nelson, U. S. S. C.; Prof. Perkins, Utica, N.Y.; A. W. Clark, Esq., Watertown, N.Y.; Rev. H. Croswell, D.D., New Haven; Rev. C. B. Wyatt, D.D., San Francisco; Rev. F. T. Tiffany, Claverock; Rev. Theo. B. Lyman, Pittsburgh; Prof. Hadley, Geneva College; J. Livingston, Cherry Valley; A. T. Anderson, N. Y. aug13-6m

W. H. ARTHUR & CO., 39 Nassau-street, corner of Liberty (opposite the post-office), are now receiving from their manufactory an entire new stock of ACCOUNT BOOKS, of every description and quality, and are prepared to execute orders for furnishing Merchants, Banks, Insurance Companies, Railroads, Steamships, Hotels, &c., with Blank Books, ruled, printed, and bound, to any desired pattern. As also a great variety of stationery, both foreign and domestic, consisting in part of English, French, and American Letter Papers, Plain and Fancy Note Papers, Sermon Paper and Books; Patent and other Blotting Papers, Envelopes, plain, adhesive, and cloth-lined; English writing, copying, and stamping Inks; English Japan Ink for Bank Notes, genuine Faber's Drawing and other Pencils; Papier Mache Goods; Ivory Tablets; Rodgers' Pocket Cutlery, Bankers' Shears, &c., &c.; Gold and Silver Pen and Pencil Cases, Gold Pens, Steel and Quill Pens; Bankers' Cases, Porte-Monnaies and Wallets, Tin Cash and Deed Boxes; Mahogany, Rosewood, and Leather Writing and Travelling Desks; English Drawing and Tracing Papers; Copying and Notarial Presses and Stands, &c., &c.
PRINTING.—Orders for printing, of every description, executed with accuracy and dispatch, and on reasonable terms.
ap23-tf W. H. ARTHUR & CO., 39 Nassau-street, N. Y.

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey feel grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre street, near Centre street Depot.
Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica W. N. Y., Mrs. Mary Proal Judson, Principal.
The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24-tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from 2 to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.
N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5-tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens'" Department.
The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. mar 5-tf

January 1st, 1853, **CAPITAL** (drawing Interest) **$1,559,092 12.**
STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.
Offices { 151 Market street, Newark.
{ 11 Wall street, New York.

Balance per statement Jan. 1, 1852	$1,381,008 64		
Deduct for losses then unpaid, since paid	32,300 00		
			1,348,708 64
Nett premiums received during the year 1852,		$474,260 71	
Interest received during the year 1852,		77,578 69	
Total receipts, 1852		$551,839 40	
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72		
		216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847		$353 44	
" " 1848		3,188 06	
" " 1849		17,919 77	
" " 1850		91,040 09	
" interest on dividends		11,975 47	
			124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$35,633 24	
Newark City six per cent. Bonds	1,150 00	
Brooklyn " " "	50,000 00	
Albany " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667,849 16	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	744,143 82	
Loans on scrip	8,468 46	
Premiums, premium notes, and cash in the hands of Agents	9,794 87	
		1,559,092
Nett accumulation	$1,559,092 12	
Amount of dividends and interest paid out of previous accumulations to date	316,616 61	
	$1,875,708 73	

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.
The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.
DIRECTORS AND OFFICERS.
Robert L. Patterson, Charles S. Macknet, Lewis C. Grover,
Thomas B. Segur, Isaac H. Frothingham, Henry McFarlan,
John R. Weeks, Andrew S. Snelling, Seth Low,
Randall H. Greene, Joel W. Condit, Nehemiah Perry.
ROBERT L. PATTERSON, President.
Joel W. Condit, Vice President. B. C. Miller, Secretary.
L. C. Grover, Attorney and Counsel. J. P. Bradley, Mathematician
Joseph B. Jackson, M.D., Medical Adviser, Newark.
James Stewart, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.
† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership in the Society upon application, if a resident New York, and not under 18, nor over 55, years of age.
Counselor: The Bishop of the Diocese, *ex-officio*.
OFFICERS FOR 1853.
President: FREDERICK W. WELCHMAN, 84 Broad street.
1st Vice President: James Warren, 54 Front street.
2d " " Thomas P. Cummings, 82 Beaver street.
Corresponding Secretary: William A. Duncan, 161 William street.
Recording Secretary: Wm. L. Peck, 37 Liberty street.
Treasurer: Charles P. Burdett, 47 Fulton street.
Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.
Counselor: The Bishop of the Diocese, *ex-officio*.
OFFICERS FOR 1853-4.
1st Vice President: B. J. Hathaway.
2d " " Charles H. Birney.
Corresponding Secretary: Thomas K. Lees.
Recording " Samuel B. Caldwell, 168 Sackett street.
Treasurer: W. W. Russell.
Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5-tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl St., near the City Hospital, Broadway, established 16 years.
N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. Jan 29-tf

THE CHURCHMAN
IS PUBLISHED every Saturday, for the Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.
It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends those principles and that policy which have ever characterised the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The United Interests of the Gospel and the Church."
TERMS: *Three Dollars* a-year, payable always in advance. No subscription received for less than six months; and none discontinued unless arrearages are paid, except at the option of the Proprietor.
marl-p JOHN HECKER, Proprietor.
PRINTED AT B. P. ALLEN'S OFFICE, 9 SPRUCE STREET, NEW YORK